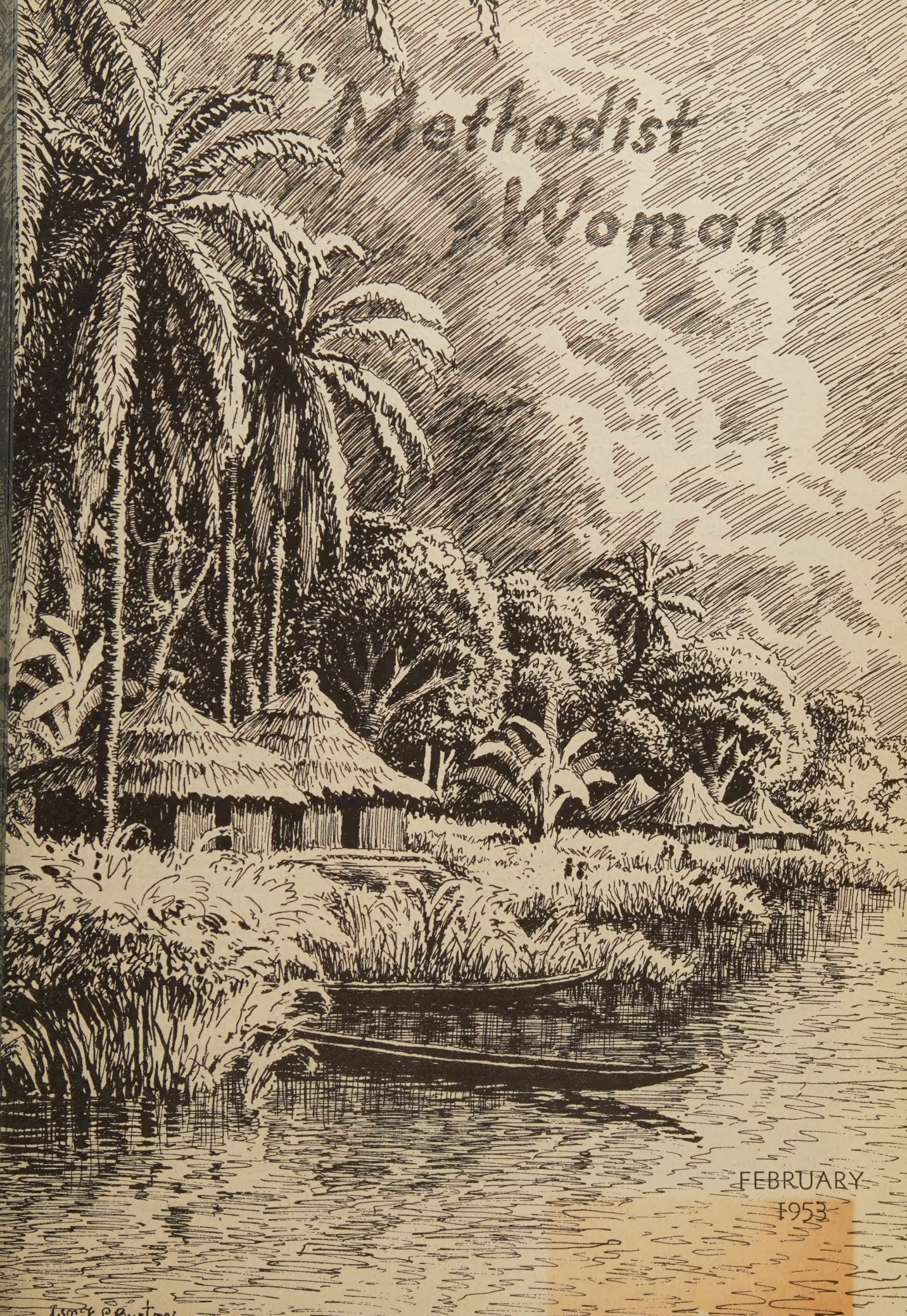
# The Methodist Woman



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## OUR WRITERS

**Mrs. Frank G. Brooks, president, Woman's Division of Christian Service, Board of Missions.**

**Mrs. Nellie Earles Quimby died before her article could appear in print. Her husband, Dr. Chester Warren Quimby, is professor of Bible at Kentucky Wesleyan College, Owensboro, Kentucky.**

**Dr. Marie Finger Bale, Department of Economics, Sociology, Anthropology, and Social Work of the University of Wisconsin.**

**Mrs. Florence Cox, director, Crusade Scholar Program.**

**Richard G. Belcher, Nashville, Tennessee, secretary, Interboard Committee on Christian Vocations of The Methodist Church.**

**Rev. Ernest R. Case, pastor, Immanuel Methodist Church, Waltham, Massachusetts.**

**Mrs. Elisa S. de Pascoe, member of the Mexican Unit, World Federation of Methodist Women.**

## COVER

**A picture to frame! This African scene was chosen in recognition of Race Relations Sunday, February 8, and Brotherhood Week, February 15-22. It is the same picture which appears on Leslie C. Sayre's book, *Africans on Safari*. The artist, William F. P. Burton, is a missionary to the Belgian Congo. His art work is widely known in Central and South Africa.**

## RACE RELATIONS SUNDAY

**Race Relations Sunday in The Methodist Church will be observed on February 8. This special day has been set aside to further better understanding among peoples of all races and to inform Methodists of the needs and work of the schools for Negroes.**

## COMMITMENT DAY

**This issue will reach our readers just in time to be used in connection with or as a follow-up to Commitment Day, the fourth Sunday in January. Circulate copies of this magazine so that many of the church members will have an opportunity to read Dr. Marie Finger Bale's article, "American Womanhood and Alcohol."**

## WEEK OF DEDICATION
**February 15-22, 1953**

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# Partnership in Dedication With Crusade Scholars

*By* RS. FRANK G. BROOKS

EIGHT short years ago The Methodist Church began its program of Crusade Scholarships. Interesting statistics concerning the growth of this program appear in an article—"Crusade Scholars and You"—in this issue of THE METHODIST WOMAN. You will note from this article that a large number of *women* are having an opportunity to prepare themselves for more effective service. This has been the plan from 1944; women and men have shared in equal numbers in scholarships for advanced study.

You will discover, if you read the 1952 *Discipline* of The Methodist Church, that once again there is provision for the Week of Dedication. From the funds collected on the final day of dedication—February 22, 1953—$100,000 will be allocated for Crusade Scholarships. The *Discipline* states that the Woman's Division of Christian Service is one of "the participating agencies" in the Week of Dedication. That "participation" consists entirely in a proportionate share of the Week of Dedication funds.

If there is "participation" in receipts, there should be "participation" in promotion. It is my hope that women in the local churches will urge their pastors to *dedicate* a week to the Week of Dedication program. It is my belief that Methodist women will respond to their pastors' requests to assist in establishing this one week for a period of penitence, healing, and sharing.

In many churches across the United States the Week of Dedication is already a tradition. Men and women look forward to that week as a time when special emphasis is placed on spiritual life; a time when Methodists, in all parts of the United States, are at the altar; a time when a special opportunity is given to contribute *whatever each one desires* to needy, suffering, and dying people around the world.

Hundreds of interesting stories center around these Crusade Scholars. Mrs. So Iwai, on board ship returning to Japan, wrote:

"It has been my greatest pleasure and privilege to be given the opportunity of studying here and to get acquainted with Christian friends and young people. I have changed my idea about America very much. Personally I feel particularly fortunate to have had Dr. and Mrs. Donald H. Gibbs as my guardians. My own parents could do no better than they. They were not only kind but intellectually and spiritually my strong support for the last two years.

"I have begun to see my own country and myself very objectively. Therefore, now I go home in a very humbled and crushed mood. I want to start my life all over again; also I feel that my obligation as a Crusade Scholar begins right now, interpreting the good in the American people, and promoting more friendship between your nation and ours. Whether it is the American church or the Japanese church, we are parts of our Christ all the same. We who belong to the younger church ask you who belong to the older church for further and constant encouragement in your prayer."

This year it has been my privilege to meet the large group of Crusade Scholars at Scarritt College. It is impossible to convey to you how happy they all are.

Twenty-three young people preparing themselves for greater usefulness through graduate study! Mabel Deane, Pakistan, a teacher in our Lucie Harrison Girls' School in Lahore, has two brothers who are Christian ministers. In Sook Moon, Korea, is a graduate of Ewha Woman's University and has worked at our Tai Wha Christian Center in Seoul. She is preparing to do social work among her people.

Fidela Ponce, Chile, has been in religious education work and was a supply pastor. She has been consecrated as a deaconess in The Methodist Church. Mrs. Kiyoki Ito is preparing herself for evangelistic work in rural Japan. She speaks often of her gratitude that her parents brought her up in the spirit of Christianity.

Gifts for the Week of Dedication are used for many other good causes; the pastor of your church has received a list of the specific projects, which include funds for the Methodist Committee for Overseas Relief. The goal is one million dollars! Surely nine million Methodists can give no less to a "church that is interested in developing the spiritual life and experience of its members and in helping a broken world back to its feet."

**Mrs. Brooks at a tea party for Crusade Scholars at Scarritt College**

# Reconciliation

**SACRIFICIAL BREAKFAST SERVICE: A period of worship, meditation and praise for Holy Week**

*Arranged by* NELLIE EARLES QUIMBY

***The Scripture readings and poems should be assigned beforehand to a number of leaders, so that there will be many people taking vocal part in this service. The people should gather quietly. At a signal from the leader, they take their places about the table and remain standing until after the Prayer Poem given in unison.***

LEADER: The food before us is but a token breakfast.[1] We shall be asked later to place on the collection plates an amount which would represent the cost of an average breakfast—money which we shall not use for ourselves in buying food we do not need, but which will go into the funds of our Woman's Society of Christian Service, to be used for the needs of others.

Let us sing our opening hymn as a prayer of grace, thanking God for the fellowship with Him and with each other which this table brings.

HYMN OF GRACE: "My God, I Thank Thee" (*The Methodist Hymnal,* No. 9)

PRAYER POEM *(to be read in unison, standing):*

**Open my eyes, dear Lord, that I may see**
**Each message that Thy Word would speak to me,**
**Lest, reading lightly, heedlessly, I miss**
**Some shining truth from Thee! I beg for this,**
**Oh, blessed Holy Spirit, linger near! (Amen.)**

**—Bertha Berneaux Woods[2]**

*(Be seated.)*

SILENT MEDITATION

LEADER: *(Scripture Reading, Mark 1, 2; 10, 11; 17-20)*

SILENT MEDITATION

***(This should be a period of not less than five minutes. Since the tendency is to cut the time of meditation too short, the leader should time herself carefully with a watch for the full five minutes.)***

LEADER: *(Reads an appropriate poem.)*

LEADER: *(Mark 14:22)*

***(At this point, each leader takes the plate of crackers in front of her and passes it to the right around the table. When all are served, one of the leaders continues.)***

LEADER: *(Mark 14:23)*

*(All eat and drink, slowly and thoughtfully.)*

LEADER:

**"And he said to them, 'This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.' "[3]**

SILENT MEDITATION *(While finishing eating and drinking, everyone reads silently and in prayer.* No. 408, *The Methodist Hymnal):*

**Be known to us in breaking bread,**
**But do not then depart;**
**Saviour, abide with us, and spread**
**Thy table in our heart.**

**There sup with us in love divine;**
**Thy body and Thy blood,**
**That living bread, that heavenly wine,**
**Be our immortal food. Amen.**

OFFERING *(Leaders pass collection dish to their right.)*

SCRIPTURE SELECTIONS: *(Mark 14:26-31)*

SILENT MEDITATION

***(After a moment of quiet, all rise and leave the table. While the pianist plays through the next hymn softly as many times as necessary, the group take their places in chairs before the worship center, ready for the remainder of the service.)***

HYMN: "In the Hour of Trial" *(The Methodist Hymnal,* No. 274. *After hymn is played, all sing first two stanzas.)*

SILENT MEDITATION

***(These periods of meditation should be at least ten, and preferably fifteen minutes long, timed by the leader's watch. Have ready a table with a large number of devotional books and leaflets, where each worshiper may help herself to material for these meditative periods, if she desires. Each period of meditation closes with a reading, which suggests a possible topic for the next period. However, none of these are obligatory, if the worshiper prefers some other theme more suited to her own needs.)***

LEADER: "The Cross Was His Own"

**They borrowed a bed to lay His head**
**When Christ the Lord came down;**
**They borrowed the ass in the mountain pass**
**For Him to ride to town;**
**But the crown that He wore and the Cross that He bore**
**Were His own—**
**The Cross was His own.**
**He borrowed the bread when the crowd He fed**
**On the grassy mountain side,**
**He borrowed the dish of broken fish**
**With which he satisfied.**
**But the crown that He wore and the Cross that He bore**
**Were His own—**
**The Cross was His own.**
**He borrowed the ship in which to sit**
**To teach the multitude;**
**He borrowed a nest in which to rest—**
**He had never a home so rude;**
**But the crown that He wore and the Cross that He bore**
**Were His own—**
**The Cross was His own.**
**He borrowed a room on His way to the tomb**
**The Passover Lamb to eat;**
**They borrowed a cave for Him a grave,**
**They borrowed a winding sheet.**
**But the crown that He wore and the Cross that He bore**
**Were His own—**
**The Cross was His own.**

***—Author unknown[4]***

SILENT MEDITATION

LEADER: (*Mark 15:33, 37-39*)

SILENT MEDITATION

LEADER: "Still the Cross"

**Calvary is a continent**
**Today. America**
**Is but a vast and terrible**
**New Golgotha.**

**The Legion (not of Rome today)**
**Jests. The Beatitudes**
**Are called by our new Pharisees**
**Sweet platitudes.**

**We tear the seamless robe of love**
**With great guns' lightning-jets;**
**We set upon Christ's head a crown**
**Of bayonets.**

**With pageant and with soldiers still**
**We march to Golgotha**
**And crucify Him still upon**
**A cross of war.**

**O blasphemous and blind! shall we**
**Rejoice at Eastertide**
**When Christ is risen but to be**
**Recrucified?**

**E. Merrill Root** [5]

SILENT MEDITATION

LEADER: "There Is a Man on the Cross"

**Whenever there is silence around me**
**By day or by night—**
**I am startled by a cry.**
**It came down from the cross—**
**The first time I heard it,**
**I went out and searched—**
**And found a Man in the throes of crucifixion,**
**And I said, "I will take You down,"**
**And I tried to take the nails out of His feet.**
**But He said, "Let them be**
**For I cannot be taken down**
**Until every man, every woman, and every child**
**Come together to take Me down."**
**And I said, "But I cannot hear You cry.**
**What can I do?"**
**And He said, "Go about the world—**
**Tell everyone that you meet—**
**There is a Man on the cross."**

**—Elizabeth Cheney** [4]

TALK BY THE LEADER:

Reconciliation is our theme today—reconciliation which brings peace. Peace with God, peace among the nations, peace with ourselves. Yet how can we have peace within the world until we achieve peace in our own living? And so I am going to begin by asking, "Within this town in which we live, have we achieved peace among ourselves?"

How do we feel toward the people among whom we live? How do we feel toward the neighbor who won't keep his yard in the proper state of neatness, or that housewife whose home goes dirty or whose children run the streets, untrained and undisciplined? Do we criticize them to others? Do we call the children bad—when down in our hearts we know they are only neglected?

How do we feel toward people who seem more fortunate than we? Are we genuinely glad when nice things happen to them? Do we hurry to congratulate them when they have done something well?

Do we agree quickly when a friend says, "You know, I *like* Mary, she is always" this, that, or the other? Or do we answer grudgingly, "I know, but you ought to see her when she's home with her hair down."

There is no need to go further. And so for this next meditation period, let us examine our own hearts. Search out those areas where we are not at peace within ourselves, or with our neighbors. Sincerely pray God to enable us to change this selfish, critical attitude of ours.

SILENT MEDITATION *(These are suggestions only, to be read silently):*

Think prayerfully of that person whom you most dislike. List in your mind any good, no matter how trivial, which you know that person possesses. For the moment, dismiss all faults and think only of good points. Be generous, as you wish God to be generous to you.

Ask God what change He would like to have you make in your attitude toward that person the next time you meet. Pray that you may have the continuing desire to do what He suggests to you.

LEADER: *The Lord is here.* Let us, in the stillness of our hearts, pray that God will search us and reveal to us the things that hinder our peace. Amen.

SILENT MEDITATION *(to be read silently by all):*

Think prayerfully of the many tensions within our nation, and ask God to break down the strife and pride between nations, that we all may dwell together in one big family of God.

LEADER: No one of us alone can bring in the Kingdom of God, but it must begin with each of us. What is the Kingdom of God, but the "steadfast rule of God in the hearts of men and women?" As one by one, we yield ourselves to that rule, the Kingdom comes. United in our common faith and allegiance to Him, we work together for its growth in all areas of life, and in all parts of the world.

SECOND LEADER: The Lord is here. Let us in the stillness of our hearts pray that we may be filled with His Holy Spirit, and so become conscious of what it means when we say: "Thy Kingdom come." Amen.

SILENT MEDITATION *(to be read silently by all):*

Think prayerfully and radiantly of our glorious reconciliation with God through Jesus Christ, His Son, our Lord, who died and rose again this Eastertide.

CLOSING SCRIPTURE: Mark 16: 1-6 *(to be read by the pastor, or to be read in unison)*

CLOSING LITANY: "Easter Music" *(led by the pastor or a leader).*

***Leader:***

**Blow, golden trumpets, sweet and clear,**
**Blow soft upon the perfumed air;**
**Bid the sad earth to join our song,**

**UNISON:**

**"To Christ does victory belong!"**

***Leader:***

**Oh, let the winds your message bear**
**To every heart of grief and care;**
**Sound through the world the joyful lay,**

**UNISON:**

**"Our Christ hath conquered Death today!"**

***Leader:***

**On cloudy wings let glad words fly**
**Through the soft blue of echoing sky:**
**Ring out, O trumpets, sweet and clear,**

**UNISON:**

**"Through Death immortal Life is here!"**

***—Margaret Wade Deland*** [4]

BENEDICTION *(unison):*

**The Lord bless thee and keep thee:**
**The Lord make his face shine upon thee,**
**and be gracious unto thee:**
**The Lord lift up His countenance upon thee, and give thee peace."**
**Amen.**

*(The End)*

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[1] Fruit juice, coffee, and crackers are sufficient.

[2] Quoted from *Prayer Poems*, compiled by O. V. and Helen Armstrong, Abingdon-Cokesbury Press. Permission sought.

[3] *The Revised Standard Version of the New Testament.* Used by permission of the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.

[4] Quoted from *The Master of Men.* Used by permission of the compiler, Thomas Curtis Clark.

[5] From *Christ in the Poetry of Today*, compiled and reassembled by Elvira Slack. Published by the Woman's Press, N. Y. Permission sought.

# American Womanhood and Alcohol

*By*
MARIE FINGER BALE

WOMEN as leaders in the art of homemaking, need to become alert and aware of what is happening in our pattern of social customs today. A few figures will reveal the scope of the drinking pattern. The population of the United States includes approximately 100,000,000 men and women of "drinking age," that is, fifteen years of age and older. Of this number, an estimated 65,000,000 use alcoholic beverages in some form. The vast majority of these are in the class of the occasional social drinker, a term which carries no stigma for most people. The next step—and it is always a step down—is the habitual or problem drinker, and finally, the chronic alcoholic. According to the Yale Center of Alcohol Studies, nearly 4,000,000 persons have already reached this stage. Of this number, nearly 1,000,000 are women.

According to Professors J. W. Riley and Charles F. Maden of Rutgers University, the majority of American women in 1915 were total abstainers. By 1940, it was estimated that 40 per cent of all women, 21 years or over, drank, and by 1948, more than 60 per cent of this group were drinking.[1]

Let us consider a few of the reasons why the position of women has shifted in the drinking pattern of our culture from almost total abstainers, to approximately 60 per cent. Who are these women, and what has caused the change? Women occupy a new status in our nation today. According to the 1950 census, nearly 30 per cent of the entire labor force is made up of women, 51 per cent of whom are married, 33 per cent are single, and 16 per cent are either widowed or divorced. A large number of this group work for wages in industry and business and have achieved parity with men economically and intellectually. In competition with men, however, women are often discriminated against, not because they have less training or experience, but because they are women. Perhaps the change in status came too suddenly for men to be willing to acknowledge this parity. It may be that by adopting some of men's recreational patterns—smoking and drinking—women felt that they would be accepted as equals. They have succeeded in being welcome in places where liquor is sold, as evidenced by the change in the sawdust floor saloon to the modern cocktail lounge with its feminine appointments.

There is another group of women who are found in large numbers in the cocktail lounge—those women whose families have grown up and left home, and who find themselves with new leisure time, but with no program of activity to fill these leisure hours. Many have developed no special interests outside of their homes and are easy recruits for the afternoon cocktail party.

In our culture pattern today, there is great emphasis on youth. Our literature, our movies, our advertisements, all give the spotlight to the young woman whose face and figure must look like sixteen. There is a strong compulsion, therefore, for women to look, act, and dress like the chosen heroine, almost fearing the approach of middle age. Cocktails help them to enter a world of illusion, where they find out too late that although alcohol may be good to preserve some things, it can't preserve youth. Let our churches give special opportunities to the woman over forty. Younger mothers will then not be so concerned about staying young, but will be able to more adequately assume their most serious role—that of rearing children in a home with a mature, well-adjusted mother.

### Christian Responsibility

Christian women need to accept the responsibility to do something about this grave problem of alcohol, and Methodist women in particular, for we have a notable heritage. Starting with the example of Susannah Wesley, we find these words in a letter to John when he was away at school: "Whatever dulls in tenderness your conscience, whatever obscures your sense of God, whatever takes off the relish

[1] *Newsweek:* March 8, 1948, p. 22.

of spiritual things, whatever increases the authority of your body over your mind, that thing to you is sin." Such words would strengthen many a Methodist son away at college today, as well as many a daughter. A study was made recently of the drinking habits of 336 women in the upper sophomore, junior, and senior classes of a coeducational institution. While 13 per cent of these women indicated that they were abstainers, 41 per cent classified themselves as regular and near regular drinkers. The findings suggested that the years seventeen and eighteen seem to be the critical age so far as the "starting" age is concerned, indicating that most of them started the habit in the social environment of the family, and thus with full knowledge of their families. The research worker reporting the study felt that these young women reflected middle-class standards, and indicated the trend of the immediate future. What is to stop this "trend of the immediate future"? Did any of these young women get their start in Methodist homes as they became victims of the idea that "beer belongs"? The challenge to mothers interested in building Christian homes should be to see to it that advertising presenting a case against the use of alcoholic beverages goes into every home.

### We Must Act

What can we as members of The Methodist Church, as members of a Christian home, do about it? We can:

1. Help young parents as they undertake the responsibility of rearing a family, reminding them that the community and the church expect them to be faithful in their task. The family is the basic institution in society, and the home must develop strong family relationships in which children can grow up into stable, well-adjusted adults. Parents need to teach children how to solve problems in a constructive activity, how to enjoy recreation in a family group without the constant participation in commercial recreation.

2. We need to get information to youth so that they know that science has discovered no innoculant which can prevent men from crossing the invisible borderline between social drinking and compulsive drinking. Science cannot pre-pick who will become an alcoholic, cannot predict who they will be. Scientifically, there is no known way of prevention except total abstinence.

3. We need to teach youth that there is no cure for an alcoholic in the sense that there is a cure for some disease such as malaria. Quinine will cure malaria, but there is no known medicine to cure the alcoholic of his compulsion.

Although we now realize that alcoholism is a disease, it is the only disease which can be purchased in a bottle, for which the American public last year spent more than nine billion. This expenditure in turn let loose a line of crime and tragedy costing, by indirection, many more billions.

Out of every 100 users of alcoholic beverages, six will become alcoholics costing the taxpayer more than one billion annually in wages, production loss, jail, hospital care, welfare costs, and preventable accidents caused by drunkenness.

4. Youth needs to know that the liquor business has been the faithful ally of every vicious element in our American life—a menace to our business world.

It is not an easy task that faces American womanhood, especially the mothers and teachers, to bring these truths to its young people. It is a task which needs the cooperation of every member of the church, every father, every neighbor, every citizen who believes that America is a land where youth can know the truth; and the truth about the alcohol problem will be that ounce of prevention which is worth a ton of cure. May the Methodist women in every community in our land be leaders in this great task.

## *Guest of Honor*

Mrs. Eleanor Roosevelt was the leader of the delegation representing the United States at the inauguration of the new President of Chile, General Carlos Ibanez, on November 3. During the few days she spent in Santiago, in addition to her many official duties, Mrs. Roosevelt found time to visit some of the work being carried on by the Protestant churches in Chile. She was the guest of honor at a tea at Santiago College, well-known school for girls founded by The Methodist Church in 1880. On another afternoon Mrs. Roosevelt visited the Presbyterian Maternity Hospital and Clinic. Accompanied by Mrs. Claude Bowers, wife of the American Ambassador to Chile, Mrs. Roosevelt also called at Sweet Memorial Institute, the social center and training school of The Methodist Church, where she observed with interest the day nursery for the babies of working mothers, and the kindergarten for children of this slaughter-house region.

One morning a great meeting for women was held in the Municipal Theatre when hundreds of women, representing the Federation of Woman's Organizations in Chile, gathered to honor Mrs. Roosevelt and to hear her speak. The presiding officer of this assembly was the president of the federation, Senorita Graciela Mandujano. In her opening address on the social welfare work being done by the women of Chile, Senorita Mandujano spoke also of the efforts of certain North American women who are doing much for the women and children of her country. Explaining the work of each one, she introduced in turn three women: Miss Elizabeth Mason, for many years the president of Santiago College; Miss Florence Prouty, Director of Medical and Social Work in Sweet Memorial Institute; and Miss Marie Schultz, superintendent of the Presbyterian Maternity Hospital and Clinic. No word was said of the fact that these women are Protestants and head institutions of the church, but most of the educated women of Chile who packed the hall that day knew that fact, and their prolonged applause indicated their appreciation.

—Elizabeth M. Lee

# A Crusade Scholar Speaks

*By* JEANNE E. MARTIN

So many of the significant events of my life have been influenced by my church, that I rather feel that I have been a Crusade Scholar all my life. All my formal education and much of my informal education has been acquired in Methodist-related institutions and often through some assistance from The Methodist Church.

I attended Mather Academy in Camden, South Carolina, my hometown, from which I was graduated in May, 1947. The following fall I entered Bennett College in Greensboro, North Carolina, from which I was graduated in May, 1951, receiving a Bachelor of Arts degree with a major in music. My years of study at Bennett were financed partially by a tuition scholarship from the Methodist Board of Education.

My college life was rich with many stimulating experiences of work, play, and worship—too many to recall at one time. I shall never forget my trip to the Methodist Student Seminar at the United Nations in the spring of 1949; the thrill of singing with the college choir at the 1950 Assembly of the Woman's Society of Christian Service in Cleveland; the six weeks I spent as a member of the Rio Grande Work Camp in Texas during the summer of 1951. All these opportunities were broadening and inspiring. They profoundly influenced the convictions I formed during my college days.

As a Crusade Scholar I am studying at Boston University and my major is music education. Not only do I have contact with leaders in my field on the faculty of the College of Music, but the tremendous resources of the entire university—outstanding scholars, excellent materials and facilities, and a variety of student activities—are available to me.

Although my graduate study has not taken me out of the country (most of the Crusade Scholars are foreign students studying in America), the change of environment from the southeastern part of the country to New England is certainly noteworthy. The wealth of cultural opportunities which Boston provides—the museums, churches, concerts, theaters—all have enriched my life immeasurably and I count them as important as any classwork.

If I were asked which part of this experience I count as the most significant, my answer probably would include the opportunity to associate with so many people who represent different nationalities, different faiths, different interests—every imaginable difference—but who seem to have a common desire to contribute to a better world.

These associations have broadened my thinking tremendously. They have revealed to me many qualities of personality and character which I respect and which have deepened my sense of values. The contact with various ideas and concepts has caused me to reexamine and to strengthen my own convictions. Many new realms of thought have been opened to me.

Some of the foreign students also are Crusade Scholars, a factor which immediately establishes a bond of understanding between us and serves as the foundation for friendship. It has given me a great deal of satisfaction to help these students understand American life; and they, in turn, have helped me

to understand their countries better. Also, they have increased my appreciation of many features of American life which we take for granted, but which they prize so highly. These friendships, I believe, contribute to the development of universal understanding in a manner which the diplomatic corps cannot achieve.

My plans for the future are indefinite, but I should like to teach music in a Southern college or high school. The South needs more trained Christian personnel. My experience as a Crusade Scholar has left me humbly grateful for this opportunity for growth and development, and deeply aware of the challenge it presents to me—my responsibility to use my strength for others.

Being a Crusade Scholar has given me a feeling of being marked—as if God were personally arranging, guaranteeing that I would be prepared to do a worth-while job for Christianity. I have faith that my experiences as a Crusade Scholar will strengthen me to meet the challenges which surely will confront me.

***Recent Sailings For—***

***India:*** **Misses Grace Honnell, La Doris Morgan (I-3), Ollie Leavitt, Mary Lou Reid (I-3), Naomi Gleason (I-3), Esther Armstrong (I-3), Jean Ann Dudley (I-3), Jean Campbell (I-3).**

***Pakistan:*** **Miss Mary Winn.**

***Malaya:*** **Miss Mabel Nowlin.**

# My Crusade Scholarship

*By* GEORGE W. CARTER

My life began in a little village, Pecan Grove, just below the town of Houma in southwest Louisiana. My father had attended college and was the schoolteacher of this and surrounding communities. (Incidentally, he taught school for over fifty years.) My mother was a housewife with plenty of work to do in rearing her large family. She also had a reasonable degree of training and was a devout Christian, which enabled her to instill some living Christian principles into her children. It was hard, however, for all the family to have college training, as in those days salaries were meager and we lived quite a distance from schools of higher learning.

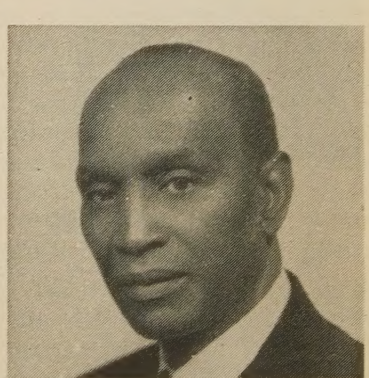
I completed the sixth grade (about as far as one could go in rural schools) and could see no way of continuing, though I hoped and longed for the opportunity to attend college. Then an opportunity came. After two years, through the efforts and prayers of my parents, I found myself in the city of New Orleans in a private Christian school. There came the day when I had no funds to continue in this school. Fortunately, I found work with one of the wealthy families of New Orleans, who showed great interest in my desire for an education. After completing the college course with a B.A. degree at New Orleans University, I became a minister, and another struggle was on for victory. I managed to enter Gammon Theological Seminary in Atlanta, Georgia, and through a work scholarship and help from the Board of Education, I completed the course for the Bachelor of Divinity degree.

For a long while I worked at People's Church and Community Center in New Orleans. Then I sought a scholarship. Through the Board of Missions the way was opened by the grant of a Crusade Scholarship to attend Boston University School of Theology, where I completed the work and received the degree of Master of Sacred Theology, graduating July, 1950. The deep feeling of gratitude and appreciation which I shall ever have, I cannot express in words, for through no other visible means could I have had such marvelous experiences.

When I reached the university I saw that it would mean tremendous adjustments in many phases of my life. I liked Boston, the city of changing leaves, snow, beautiful music, great churches, and cultural opportunities. I was in a sense carried away by the mental releases brought to me, opening whole new fields of thought and techniques. In my studies I was happy over many discoveries. There were such instructors as Dean Walter Muelder, with knowledge of world conditions and keen insights into Church and Community affairs; Dr. Charles C. McConnell, specialist in rural sociology, covering various phases of Rural Life in Church and Community; Dr. Glen Trimble in History of Theories of Social Reform; Dr. Donald M. Maynard, Marriage and Family; and others who led me out into the important fields of social ethics.

Upon graduation I was appointed superintendent of Browning Home and Mather Academy in Camden, South Carolina. Mrs. Carter and I came with eagerness and with consecrated hearts to further this essential work, which extends its services throughout America and even to the isles of the sea. A study of this high school is under way. We have made progress. There were problems, but we have surmounted some difficulties and are pressing forward in this new situation under the guidance of our Father.

All the courses I have taken are a source of inspiration. My whole course in social ethics reaches out into this community and touches the staff with whom I work. The whole scope of my life has been changed and enlarged, and I feel that I must render a better service because of the wonderful opportunity given me through the Crusade Scholarship Fund.



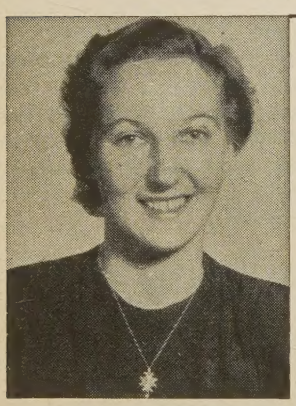
***Right:*** **Rev. George W. Carter**

***Below:*** **Girls' Dormitory, Browning Home and Mather Academy, Camden, South Carolina**

# Scholars Today— Leaders Tomorrow

**The effectiveness of the Crusade Scholarship program is illustrated by these examples of Christian leadership. The stories were compiled by Mrs. Alexander J. Sifkoff, Assistant Secretary, Department of Work in Foreign Fields.**

**Nationals in Residence at Scarritt College, 1952**



## HELEN HASLER

"In a Moslem mission field, results are rare and extremely slow. In North Africa, we are still laying foundations, preparing the ground for a strong, native church. It is a work of patience and faith, of hope and of trust. No great visible results and successes can be listed, no impressive statistics can be printed; there is nothing spectacular about our work, nothing which is striking to the human eye. But in the hearts of those who serve in this country live the certitudes that God never despises little beginnings and that the Kingdom of God must come, even to North Africa. He has called His believers to go into all the world to bring the Gospel of Jesus Christ—and North Africa is a part of God's world which needs to hear about the love and salvation of its Creator."

Helen Hasler, who wrote this statement, came to the United States in 1947 as a Crusade Scholar from Switzerland. Miss Hasler is the daughter and granddaughter of ministers in The Methodist Church, and as she says, was born a Methodist. She completed her studies at Garrett Biblical Institute, receiving the B.D. degree in 1949. She was the first Crusade Scholar to be accepted for missionary service in the Woman's Division of Christian Service, and was commissioned in 1949 before she returned to Switzerland.

Since 1949 she has been working in Algeria, at Les Aiglons, a social center with a program for the young women in the community. Working with two other missionaries, Miss Hasler conducts a "Thursday School." It consists of a group of young women twelve to sixteen years of age, who come to the center for the entire day. In the morning, they plan the meal for the day, do the marketing and preparation. In the afternoon, there is recreation, Bible class, and sewing class. Courses in hygiene and child care are also worked into the program. Few of these girls know what a happy home is like; they do not know what Christian living means, and are not prepared to live a Christian life. As they see Christianity expressed in the deeds and in the lives of Christians, it will help them to understand that the Christian faith is not a creed, but a way of life, and that they too can receive and accept it. A project such as this Thursday School will teach them the important details of real homemaking, which does not depend on money and material things.

When Helen Hasler from Switzerland carries on the mission program in North Africa under the auspices of the Woman's Division in America, she is contributing to the missionary interest in three countries.

Prontofoto, Montevideo

## MARTHA IRENE GOLDSCHMIDT

Crandon Institute, Montevideo, Uruguay, is eagerly awaiting the return of Martha Goldschmidt, for when she completes her studies this year, she will be prepared for work as librarian in that school.

Crandon has long been a part of Martha's life. A graduate of the Institute, she returned as a post-graduate to take the commercial course. After working as a secretary for three years, she resigned her position and returned to Crandon as assistant in the school library. Martha completed the library course at the University of Montevideo, but was not awarded its certificate since she had not done her college preparatory work at the national Lyceum (high school).

Miss Goldschmidt is the daughter of a former missionary to Uruguay and a Uruguayan Methodist minister. She has been active in the church, especially in the young people's group. While she was working at Crandon as librarian, she also organized the library at a Methodist church in Montevideo.

Martha will complete her second year of study at George Peabody College for Teachers, Nashville, Tennessee, where she has been studying library science, with special emphasis on work in school libraries. The Crandon Institute library, of more than eight thousand volumes, will as a result of this training be a greater force in the education of Uruguayan students.

Miss Goldschmidt will demonstrate the contribution Crusade Scholars can make to the Christian program in their own countries by their work and by their own Christian witness.

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## MISS JUSTINA SINGH

Miss Singh began her studies as a Crusade Scholar in 1947, and obtained a master's degree in home economics at Oregon State College, majoring in clothing and textiles. The following year she received a master's degree in nutrition from Kansas State College, Manhattan, Kansas. She returned to India in 1949, where she was appointed to the Lal Bagh Girls' School as a home economics instructor.

As the high schools in India expanded into junior colleges to conform to government regulations, each of our Methodist schools selected one field in which to specialize. Because of Miss Singh's training, the Lal Bagh Girls' School was able to select home economics as its major field, and Miss Singh is the head of that department.

The home economics course gives preparation for nurses' training as well as for dietitians. When girls such as our Lal Bagh students enter the nursing profession, it will do much to attract other girls and will help raise the standards of hospital service.

Miss Singh is the daughter of Rev. Arjun Singh, a minister of The Methodist Church in India. She received a teacher's training diploma from the Lady Irvin College, New Delhi, and taught in the United Christian Schools, Jullundur City, before coming to the United States.

With all of this, Miss Singh has been active in the work of the church—teaching a Sunday-school class, and participating in its evangelistic program.

This past year her book, *Clothing for Women and Children,* was published, and has been well received by schools and students.

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## YOU DU KANG

When the missionaries were forced to leave Wonju, Miss You Du Kang stayed on to take care of the work. Since there were a number of orphaned children for whom the missionaries were caring, this was not a small task, particularly in the face of an approaching, unfriendly army. But You Du took over the entire responsibility, leaving Wonju only when it was bombed and the missionary residence burned. When she left, she took with her the children whom she was trying to place in homes, and eventually found homes for all of them.

She was captured by the enemy and released after questioning, but was told that she would be watched. When she received word secretly that they were planning to take her again, she fled with another Korean Christian, living in the hills, and eventually they were befriended by a man whom the Communists thought was their ally. She made her way to Seoul, but had to flee when that city was retaken. Even-

tually she made her way out to Pusan by boat.

A graduate of Ewha High School and Ewha College, Miss Kang came to the United States as a Crusade Scholar, enrolling in Scarritt College for Christian Workers, Nashville, Tennessee, where she majored in religious education and rural work. Chickens, which she raised as a project while at the Crossville Center, received special awards and their eggs were much in demand by the local farmers.

After receiving the B.A. degree from Scarritt, You Du returned to Korea, going to Wonju to assist in the rural work being carried on by Woman's Division missionaries. She quickly made a place for herself in the community, winning the confidence of all.

She is now working with a Woman's Division missionary at the Pusan Community Center where there is a clinic and a strong program of clubs. In addition, the center has responsibility for the people in a certain area of the city.

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## MRS. YOSHIKO NIWA

Looking at this attractive young woman, it hardly seems possible that she was an eyewitness and victim of that most terrifying weapon—the atomic bomb. She herself was seriously ill from it and the doctor despaired of her life. Yet she says that throughout her entire illness there was a calmness in her heart. Today, as she teaches in Hiroshima Woman's College, there is still that calmness in her heart and she is an inspiration to all whose lives she touches.

Mrs. Niwa was born into a Buddhist family in Hiroshima. At the age of nineteen she became a Christian and soon was identified with the Christian program in Hiroshima. She graduated from Hiroshima Woman's College, qualifying for a high school teacher's certificate. Later she attended the Tokyo Japanese Language School, and became a teacher of the Japanese language to missionaries and others.

When Mrs. Niwa came to the United States under the auspices of the Crusade Scholarship Fund, she enrolled at Scarritt College for Christian Workers and Peabody College for Teachers, Nashville, Tennessee, completing her courses for the B.A. and M.A. degrees during her period of study. While she was at Scarritt, she was selected as a student counselor, one of the few students from other countries to be so chosen.

At the conclusion of her studies she returned to her home and family in Japan. Her husband, an ardent Christian, who is a language teacher for some of our missionaries, has been responsible for the care of their nine-year-old son during her absence. Mrs. Niwa returned to Hiroshima Jo Gakuin, where she is teaching education, psychology, and English language.

In addition to her duties at the school, Mrs. Niwa is reaching out to non-Christian people, especially women's groups. She visits rural areas as much as one hundred miles from Hiroshima to help in the organization of women's study groups and to talk to them about their personal problems. She writes, "I was deeply moved by their eagerness to improve their life conditions. . . . Three women there asked me about the means to approach Christian faith . . . and the rest of the women present listened most attentively to our discussion. . . . There are so many tasks waiting for us." It is encouraging to know that there is a woman like Mrs. Niwa who is concerned about these tasks, and who is working to the best of her ability and strength to bring the message of Christ to her country.

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## DR. DEENA SONNA

In Yellari, India, eighteen miles from the railroad station, a doctor and a nurse operate a dispensary. When they started their work they had two rooms, one of which was used as their living quarters and the other as a clinic room. The doctor in charge of this work is now in the United States studying at Harvard Medical School for a Master of Public Health degree, so that she can serve the rural area where she is stationed more effectively.

Dr. Deena Sonna graduated from the Vanita Vidyalya School, Belgaum, and Vellore Women's Medical School, Vellore. Even as a high-school student she wished to be a doctor and to use her talents for Christ. Following her graduation she served as resident physician at Ellen T. Cowan Hospital, Kolar, and in 1943 she and Eva Logue, R.N., a Woman's Division missionary, established the work in Yellari.

It has long been a dream that there would be a hospital at Yadgiri, which would minister to the many Christians living in the area surrounding this town. As a service of the hospital, there would be rural dispensaries set up in outlying villages of the district. One of these dispensaries was planned for Yellari.

Dr. Sonna and Miss Logue did not wait for the hospital to be built to start their program. The two women took a small house in the village, and gradually gained the confidence of the people living there. As they became known, they were able to interpret the advantages of modern medical and sanitary practices, and the villagers adopted their suggestions as their own.

As a result, there has been a remarkable improvement in the vil-

lage and in the health of the villagers. A doctor who visited Yellari recently for the first time in ten years says that, as a result, the guinea-worm infestation from which hundreds of the villagers suffered has been almost entirely eliminated, and their attitude toward immunization has become completely cooperative. They no longer reject the idea of inoculations and vaccinations, and as a result the health of the children has greatly improved.

There is now a modern dispensary building with living quarters separated from the treatment center, provided through the Advance program. After Dr. Sonna has completed her work at Harvard and has observed rural health programs in the United States, she will return to Yellari to carry forward the program which is so well founded there.

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## LOUISE HUANG

Fifty years ago, a group of Chinese Methodists emigrated to Sibu, Borneo, from the Fukien Province, establishing a community which is still there, but greatly enlarged. When they heard that Miss Louise Huang was returning from the United States, they sent a message asking that she come to Sibu as an evangelistic worker. Miss Huang and her sister Carol accepted this invitation, and are carrying on an effective program there.

Miss Huang received her education in Christian schools—Hwa Nan High School and Hwa Nan College, Yenching University and Nanking Theological Seminary.

She served as principal of the Uk-hieng Junior High School, as dean of the Foochow Biblical Institute, Hinghwa Woman's Training Institute, and Hamilton Girls' High School, carrying on during the war years when there were no missionaries. After the war she was appointed the supervisor of Bible women and director of religious education in the Foochow District.

Awarded a Crusade Scholarship, she enrolled at Scarritt College for Christian Workers, Nashville, Tennessee, from which she received the M.A. degree. Circumstances made it impossible for her to return to her own country. The invitation to work in Borneo came as an answer to prayer. Even though it was not her own country, it was with her own people, and home does not seem so far away when one is speaking the language of her home province.

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## ALBERTINA DAMASCENO

Miss Damasceno lists her place of work as "all Brazil." This is equivalent to saying that one works in the United States, since Brazil is equal to the United States, with an additional area the size of Texas. She is general secretary of Children's Work for The Methodist Church in Brazil, a position she held when she came to the United States as a Crusade Scholar, and to which she returned at the completion of her studies.

Employed as a bookkeeper for several years, Miss Damasceno felt that she should do some definite form of Christian service. She enrolled at the Methodist Institute, and upon receipt of their diploma, entered Bennett College, where she completed their full course in religious education. After her graduation, she began her work with the Board of Education of the Brazilian Methodist Church.

Scarritt College for Christian Workers, Nashville, Tennessee, was selected for her study in religious education and other subjects related to her work. Since she wanted to take such a specialized program, she did not work toward a degree. She returned to Brazil in the fall of 1951, and from all reports received, the work there has benefited greatly by her experiences and training in the United States.

As general secretary of Children's Work, Miss Damasceno's duties include the supervision and direction of Children's work in The Methodist Church of Brazil, and this entails a great deal of traveling. She also prepares a weekly newspaper article about current subjects of interest in this field, and translates articles, pamphlets, books, and other materials into Portuguese for their use in Brazil. She prepares materials for vacation church schools, as well as assisting in the preparation of Sunday-school leaflets. In all this, she has found that her training has revealed new meanings which before had not been apparent.

## LIBRADA T. JAVALERA

Miss Librada Javalera is a graduate of Mary Johnston School of Nursing, Manila, and is an outstanding nurse. She has always been considered a great leader, and during the war years, practically alone, she was able to keep Mary Johnston Hospital open. At the close of the war when the hospital was burned, she led many of the patients out into the bay where they stood waist-deep in water and were protected from the heat of the burning buildings.

Carlton Emmons

Following the war Miss Javalera, with the help of some of the missionaries, reopened the Nurses' Training School in borrowed buildings, sending the students for their practical work to different hospitals in the city. Thus the school was able to continue without a break.

Since the reconstruction of Mary Johnston Hospital and Nurses' Training School was high on the list of work to be done after the cessation of hostilities, thought also was given to the staff of the new school. Miss Javalera easily qualified for a Crusade Scholarship and came to America at the end of 1945 for further training.

She studied at Vanderbilt University School of Nursing, Nashville, Tennessee, and received her B.S. in Nursing in 1947. She immediately returned to the Philippines and the Mary Johnston Hospital School of Nursing, of which she has been the director since 1949.

The professional associations and the Department of Health in the Philippines set the standards for schools of nursing, and they are always striving to raise them. Miss Javalera's study has been of decided advantage in enabling her to meet and surpass those standards. She has also been an influence in the nursing profession in her country through her service as a member of the Board of Directors of the Filipino Nurses' Association, and chairman of its Nursing Education Section. She has been the school's representative on the ECA survey and UNICEF in the Philippines.

Miss Javalera has made great contributions to her country as a nurse and a Christian. She truly represents a return on the investment in leadership training made by the Crusade Scholarship Fund.

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## ELSBETH SCHUTTE

As a daughter of a Methodist minister in Germany, Miss Schutte has had a close relationship with the church all her life. She is now studying at Scarritt College for Christian Workers, Nashville, Tennessee, with special emphasis on religious education.

That Miss Schutte received any higher education at all before she came to the United States is a tribute to her perseverance and singleness of purpose. When she

qualified for the university, her widowed mother was financially unable to send her. Elsbeth then found employment as a clerk. After seven years she had saved enough to pay her expenses at the university. Then in her fourth term, when all students were compelled to work in factories and offices for the duration of the war, her studies were interrupted.

After the war she resumed her work at the university, and passed her first examination for secondary school teachers. She then entered an advanced school for teachers' training, where she further prepared for teaching American literature and English.

Miss Schutte will complete the work for her M.A. degree at Scarritt this spring. She writes, ". . . these last quarters meant so very much to me. They gave me the deeper insight into what our church is doing all over the world, and a deeper insight too into the whole system of education."

**Fourth Assembly—Denver, Colorado**
**May 4-7, 1954**

***Five Presidents*** **(left to right):**

**Mrs. Frank G. Brooks, Woman's Division**
**Mrs. Frank I. Hollingsworth, Western Jurisdiction**
**Mrs. John L. Spargo, Colorado Conference**
**Mrs. L. G. Dawson, Denver District**
**Mrs. W. G. Williams, Washington Park Methodist Church**

# Crusade Scholars and You

*By* FLORENCE H. COX

WHEN Crusade Scholars come together, they comprise a cosmopolitan group which is probably unequalled in any other situation. At least no other group is made up of as many high ranking Christian people of educational and professional classes from as widely representative sections of the globe. Coming from all of the main mission areas of The Methodist Church, the group this year represents twenty-nine different countries. When we add to this the number of others from which Crusade Scholars have come during the eight years of the program, the total is brought to more than fifty.

The number of students studying on Crusade Scholarships at present is 147, with several more expected arrivals to begin their work during the second or third terms. The total number who have studied on Crusade Scholarships at this writing is 719.

It is no miracle which has made it possible for these capable leaders to broaden their experience and training in this manner (unless human nature itself may be called a miracle.) The whole program has come about through careful thought and planning, and even sacrifice on the part of many contributors to the Scholarship Fund which was begun with the $1,075,000 allocated from the Crusade for Christ Funds in 1944, and continued by the assignment of $750,000 from the Week of Dedication offerings during the years 1948 to 1952, making a total of $1,825,000.

This program for the present quadrennium will be supported by Methodists across the country in the same manner as during the past four years. The dates to be placed on every Methodist's calendar are February 15 to 22, the Week of Dedication for 1953.

What does it mean to the program of the church, both at home and abroad, to have these Christian young people from The Methodist Church around the world in our midst for the one or two years of study allotted to each one of them?

They study in many fields of specialization (so far forty-five) and return to serve the church by helping their fellow countrymen through their various professions. They interpret America and The Methodist Church to their people in accordance with their experiences here. It is most important to international understanding and good will that they come really to know American life through their friendship with the type of people found in our Methodist homes and churches, rather than the secularized and often evil aspects which they are likely to observe in many other contacts.

One Crusade Scholar was very emphatic in her insistence that *all* Americans were good people because she had experienced an unusually happy holiday season through the hospitality of people who had been total strangers to her before her acquaintance with them during a Christmas vacation spent in their home. When told that all Americans were not like that, she could not believe it. She *knew* that all Americans were fine people because she had been assisted by a number of them to arrive at that home and to enjoy its friendship and hospitality through an Advent season which had never been equalled in her experience.

The college or university, the church, and the community are each one responsible in part for the interpretation of American life acquired by the overseas student. The best impressions result from friendships formed through experiences in home and family life.

The benefits do not extend in one direction only. Families, churches, and communities learn to know other lands through their acquaintance with these friends from overseas. Mission budgets are more easily raised when contributors see the results of their gifts in the lives of these superior representatives of The Methodist Church abroad. Families find their home hospitality bringing such rich experiences to themselves that they offer to pay the expenses of having Crusade Scholars return to their homes for final visits before leaving the United States. School children study geography and history with more sympathetic understanding and pleasure when they make friends with these students and learn about their countries through these friendships.

Your Week of Dedication Offering dollars can perform no greater service to home, church, and mission areas than that resulting from the support of the Crusade Scholarship program.

**CRUSADE SCHOLARS 1952-1953**

| School | Country | Field of Study |
|---|---|---|
| **CALIFORNIA** | | |
| CALIFORNIA, UNIVERSITY OF | | |
| Taylor, Miss Pauline | United States | Sociology |
| COLLEGE OF THE PACIFIC | | |
| Francis, Mr. Benjamin | India | Religious Education |
| SOUTHERN CALIFORNIA, Un. of | | |
| Gershom, Mr. Benjamin | India | Education |
| Roberts, Mr. Sherwood | India | Police Training |
| Singh, Mr. A. B. (Sum. '52) | India | Ed. and Social Work |
| **COLORADO** | | |
| ILIFF SCHOOL OF THEOLOGY | | |
| Erwin, Mr. J. Otis | United States | Theology |
| DENVER, UNIVERSITY OF | | |
| Phua, Mr. Kim Yong | Malaya | Business Education |
| **CONNECTICUT** | | |
| HARVARD MEDICAL SCHOOL | | |
| Sonna, Dr. Deena (Miss) | India | Medicine |
| YALE DIVINITY SCHOOL | | |
| Rahn, Mr. and Mrs. Robert | United States | Religious Education |

| School | Country | Field of Study |
|---|---|---|
| **GEORGIA** | | |
| CLARK COLLEGE | | |
| Postell, Miss Pauline | United States | Undergraduate |
| EMORY UNIVERSITY AND CANDLER SCHOOL OF THEOLOGY | | |
| Alejandro, Miss Norma | Philippines | Education |
| Collin, Mr. Lars Henry | Sweden | Theology |
| Marshall, Mr. Bill Jack | United States | Medicine |
| Miguez, Mr. Jose | Argentina | Theology |
| Yap, Mr. Un Han | Indonesia | Theology |
| **ILLINOIS** | | |
| CHICAGO, UNIVERSITY OF | | |
| Loh, Mr. Pichon P. Y. | China | International Rela. |
| GARRETT BIBLICAL INSTITUTE | | |
| Bratteme, Mr. Carl Erik | Sweden | Theology |
| ILLINOIS WESLEYAN UNIVERSITY | | |
| Ram, Mr. Carlton | India | Music and Psychol. |
| NATIONAL COLLEGE OF EDUCATION | | |
| Damle, Mrs. Mary K. | India | Education |
| Moses, Mr. Kollory (Sum. '52) | India | Education |
| Rolston, Miss Nancy Faith | India | Education |
| Vincent, Miss Clara M. | India | Education |
| Wong, Miss Shuk Moy | China | Education |
| NORTHWESTERN UNIVERSITY | | |
| Goto, Miss Esther | Hawaii | Religious Education |
| Resposo, Mr. David P. | Philippines | Church Finance |
| SOUTHERN ILLINOIS UNIVERSITY | | |
| Hernandez, Mr. Robert | Mexico | Master of Science |
| **IOWA** | | |
| IOWA STATE COLLEGE | | |
| Boayue, Mr. Joseph W. N. | Liberia | Civil Engineering |
| **KANSAS** | | |
| KANSAS, UNIVERSITY OF | | |
| Formire, Mr. George P. | United States | Medicine |
| KANSAS WESLEYAN UNIVERSITY | | |
| Seiji, Miss Beatrice | Hawaii | Liberal Arts |
| SOUTHWESTERN COLLEGE | | |
| Balloch, Miss Eunice | Uruguay | Home Economics |
| **KENTUCKY** | | |
| ASBURY THEOLOGICAL SEM. | | |
| Bhatt, Mr. Alfred G. | India | Theology |
| Manahan, Mr. Isaias | Philippines | Theology |
| **MARYLAND** | | |
| JOHNS HOPKINS UNIVERSITY | | |
| Ding, Mr. Lik-kui | Singapore | Medicine |
| **MASSACHUSETTS** | | |
| BOSTON UNIVERSITY | | |
| Cabanilla, Mr. Cocoro (Jan. '53) | Philippines | |
| Chand, Mrs. Beulah (Jan. '53) | India | Education |
| Chand, Mr. Eliot A. | India | Social Work |
| Childs, Miss Janet | United States | Rural Sociology |
| Copher, Mrs. Marie W. | United States | Counseling |
| Gunderson, Mr. Oivind | Norway | Medicine |
| Kashiwagi, Mr. Akira | Japan | Social Work |
| Lee, Mr. Tong-Il | Korea | Music |
| Martin, Miss Jeanne | United States | Music |
| Mondol, Mr. Soroj | India | Master's |
| Park, Mr. Tae-Sun | Korea | Theology |
| Singh, Mr. Hero M. | India | Theol. & Social Sci. |
| Watkins, Miss Ethel | United States | Social Work |
| **MICHIGAN** | | |
| ALBION COLLEGE | | |
| Mikulaschek, Mrs. Myrtha | Germany | Music |
| GRACE HOSPITAL, DETROIT | | |
| Mikulaschek, Dr. Walter | Germany | Medicine |
| MICHIGAN, UNIVERSITY OF | | |
| Isami, Mr. Yasuo | Japan | Lit. and Philology |
| **NEW JERSEY** | | |
| BURLINGTON COUNTY HOSPITAL | | |
| Frey, Dr. Ivy (Miss) | India | Medicine |
| BROTHERS COLLEGE, Drew Un. | | |
| Gamblin, Mrs. Haruki | Japan | Religious Education |
| Notar, Miss Lydia | United States | Liberal Arts |
| Smith, Miss Marion | United States | Liberal Arts |
| DREW UNIVERSITY | | |
| Gamblin, Mr. Arthur Ernest | United States | Missions |
| Havea, Mr. John A. | Tonga, Friendly Is. | Theology |
| Jacob, Miss Leela | India | Religious Education |
| Kim, Mr. Yong-Ok | Korea | Theology |
| Miyazaki, Mr. Akira | Japan | Theology |
| MARGARET HAGUE HOSPITAL | | |
| Hsiung, Miss Lilly | China | Obstetrics |
| WESTMINSTER CHOIR COLLEGE | | |
| Carambula, Mr. Antonio | Argentina | Music |
| **NEW YORK** | | |
| BELLEVUE HOSPITAL, NEW YORK | | |
| Akamatsu, Mr. Alfred S. | United States | App. Psychology |
| BERWYN MEDICAL CENTER | | |
| Liu, Miss Sing Ching | China | Nursing |
| CORNELL UNIVERSITY | | |
| Massey, Mr. Ernest W. | India | Agriculture |
| Randle, Mr. Charles G. | United States | Rural Sociology |
| Reddy, Mr. John C. | India | Agriculture |
| NEW YORK UNIVERSITY, SCHOOL OF MEDICINE | | |
| Ine, Dr. Myung Yul (Miss) | Korea | Medicine |
| ROCHESTER, UNIVERSITY OF (Eastman School of Music) | | |
| Pajaro, Mr. Eliseo | Philippines | Music |
| SYRACUSE UNIVERSITY | | |
| Alexander, Miss Pauline | India | Nursing |
| Chawhan, Mr. Jayanand I. | India | Religious Journalism |
| Cintron, Mr. Jorge N. | Puerto Rico | Journalism |
| Edwards, Miss E. Sundra | India | Educ. and Adm. |
| Finch, Mr. Eugene Barrow | India | Economics |
| Knight, Miss Flora R. | India | Education |
| Paulraj, Miss Gnanamie | India | Public Health |
| Sakurai, Mr. Kinichira | Japan | Econ. and Bus. |
| Sant-Masih, Miss Irene | India | Education |
| Singh, Miss Dulari | India | Educ. and Soc. Sci. |
| UNION THEOLOGICAL SEM. | | |
| Gaunsing, Mr. Benjamin | Philippines | Theology, Ph. D. |
| Kawamura, Mr. Katsumichi | Japan | Theology |
| Kitchen, Mr. Theodore | United States | Theology |
| Shimer, Mr. Eliot | United States | Theology |
| **NORTH CAROLINA** | | |
| DUKE UNIVERSITY, DIV. SCHOOL | | |
| Mah, Mr. Kyung-Il | Korea | Theology |
| **OHIO** | | |
| BALDWIN-WALLACE COLLEGE | | |
| Ng, Miss Chiau Yong | Malaya | Music |
| BOWLING GREEN UNIVERSITY | | |
| Donald, Mr. Ernest Paul | India | |
| MOUNT UNION COLLEGE | | |
| Wreford, Mr. John | Southern Rhodesia | Liberal Arts |
| OBERLIN COLLEGE | | |
| Brown, Miss Delores | United States | Music |
| Mondlane, Eduardo | Portuguese E. Africa | Liberal Arts |
| OHIO WESLEYAN UNIVERSITY | | |
| Caliandro, Mr. Arturo | United States | Liberal Arts |
| Caliandro, Mr. Bruno | United States | Liberal Arts |
| Harada, Mr. Keiichi | Japan | Liberal Arts |
| WESTERN RESERVE UNIVERSITY | | |
| Berbano, Miss Leonila | Philippines | Religious Education |
| Fleming, Miss Lois Argenia | United States | Social Work |
| **OREGON** | | |
| OREGON STATE COLLEGE | | |
| Aragones, Miss Erlinda | Philippines | Pharmacy |
| **TENNESSEE** | | |
| FISK UNIVERSITY | | |
| Marsh, Mr. Eubulus (Summer) | United States | Liberal Arts |
| MEHARRY MEDICAL COLLEGE | | |
| Cooper, Mr. Nehemiah | Liberia | Medicine |
| NASHVILLE CENTER (Peabody, Scarritt, Vanderbilt) | | |
| Amolik, Miss Vasantika | India | Education |
| Choi, Miss Kwee Duk | Korea | Religious Education |
| Chua, Mr. Cheng Chye | China | Education |
| Deane, Miss Mabel | Pakistan | Education |
| Desai, Miss Chandrica | India | Education |
| Geh, Mr. Hun Kheng | Malaya | Religious Education |
| Goldschmidt, Miss Martha | Uruguay | Library Science |
| Ito, Mrs. Kiyoko | Japan | Religious Education |
| Masih, Mr. Hector G. | Pakistan | Religious Education |
| Moon, Miss In Sook | Korea | Sociology |
| Pereira, Miss Belkiss da (Jan.) | Brazil | Education |
| Ponce, Miss Fidela | Chile | Religious Education |
| Richards, Miss Gladys | India | Educ. & Relig. Edu. |
| Rocha, Mrs. Esmeralda (Jan.) | Brazil | Religious Education |
| Rodriguez, Miss Lygia I. | Argentina | Rel. Ed. & Edu. |
| Schutte, Miss Elsbeth | Germany | Religious Education |
| Shipstone, Miss Clarice | India | Education |
| Tamba, Miss Kikui | Japan | Religious Education |
| Ungaretti, Miss Glaucia | Brazil | Rel. Ed. & Ele. Ed. |
| Vela, Miss Olga | Mexico | Religious Education |
| Yamaka, Mr. Shiroshi | Japan | Rel. Ed. & Counsel |
| Corbitt, Mr. and Mrs. Duvon C. | United States | Medicine |
| **TEXAS** | | |
| PARKLAND HOSPITAL, DALLAS | | |
| Lowry, Dr. Mary Sue Hart | United States | Medicine |
| SOUTHERN METHODIST UNIV. (Perkins School of Theology) | | |
| Escamilla, Mr. Roberto | Mexico | Theology |
| Rodriguez, Miss Evangeline | United States | Biology |
| Yang, Mr. Chester | China | Theology |
| SOUTHWESTERN UNIVERSITY | | |
| Master, Mr. I. V. | India | Liberal Arts |
| **VIRGINIA** | | |
| MEDICAL COLLEGE OF VIRGINIA | | |
| Lim, Dr. Kay Him | Burma | Medicine |
| **WASHINGTON** | | |
| COLLEGE OF PUGET SOUND | | |
| Corbin, Mr. Robert | Alaska | Liberal Arts |
| **WISCONSIN** | | |
| WISCONSIN, UNIVERSITY OF | | |
| Carter, Gene W. | United States | Sociology |
| **DISTRICT OF COLUMBIA** | | |
| WASHINGTON SCHOOL OF PSYCHIATRY | | |
| Rajan, Mr. K. V. | India | Psychiatry |

## STUDY IN OTHER COUNTRIES

| | | |
|---|---|---|
| Africa | Sengo, Mr. Samuel | Lyceum at Loresco |
| Algeria | Boukechem, Sliman | Theol. Faculty of Strasbourg |
| Brazil | Penicela, Mr. Almeida | American Inst. of Lins |
| India | Roberts, Mr. Emanuel | |
| Philippines | Castillo, Mr. Florencio | Univ. of the Philippines |
| Portugal | Neto, Mr. Antonio | Univ. of Lisbon |
| Switzerland | Hevesi, Mr. Edmund | Bapt. Theol. Seminary |
| | Mayr, Mr. Hugo | Bapt. Theol. Seminary |

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

## MEMBERS OF THE WOMAN'S DIVISION OF CHRISTIAN SERVICE

### Youth Members

Methodist Prints

Don J. Schaefer

*Top left:*
**Miss Rowita Shaw**
**Columbus, Ohio**

*Top right:*
**Mr. Robert C. Ward**
**Seattle, Washington**

*Lower right:*
**Miss Elizabeth J. Hunter**
**Swarthmore, Pennsylvania**
**Chairman, Commission on Missions and World Friendship of the National Conference of Methodist Youth.**

### *PUSAN, KOREA*

Work at the Center is going well. Daily I'm sorry that our rooms are not larger. However, we are able to do a variety of things in the space we have.

The day begins with Staff prayers at 8:30 A.M. Then the kindergarten children arrive. I give each one a spoonful of cod liver oil as they file by a table. We make a treat out of it, so the children take it as such and march on into their room. We can take only thirty, though there are others who wish to come. We had to limit the area from which we could receive children to the two blocks with all the alleys. This was the one plan that looked fair to the people.

The next largest work is the Baby Clinic and Milk Station. This group is not confined to the immediate community but the literacy classes and religious education work again must be limited to the two blocks nearest our building for we cannot take all who wish to come.

The Parents' Meetings are getting under way. At first, parents could not believe that we really intended fathers to come too; mothers, that was understandable, but fathers? Parents are coming now.

I am happy that we are to have money for milk. Please thank those who give the money. Our kindergarten milk drinking is quite a ceremony. I put sugar in it and you should see how it is relished with much lip smacking. All the children who come to us are so hungry for sweets.

—MOLLIE E. TOWNSEND

MISSIONARY Briefs

## WEBB MEMORIAL GIRLS' SCHOOL

*By* LAURA HEIST

**Baroda, India**

This is Sunday-school examination day in our school! Yes, these poor youngsters have examinations even on Sunday—in Scripture. Fortunately, it is not a burden but a challenge, and there are always some who get the prizes that the All-India Sunday School Union offers or that our local church sometimes gives. The questions cover three of the four quarters, since study and teaching are irregular in the villages during the summer vacation. Boys and girls make up the classes throughout the Sunday school now; that has proved a very successful venture in cooperation.

At present all students are busy in the preparations for our first Parents' Day program. The government asks us to observe three days for a special physical education program; we shall combine the two. We hope all local parents will come to visit the teachers who work with their children, see the work that will be exhibited, and then stay for a public program and prize-giving for the sports events.

We have a total of 417 in the school this year. In the first four classes of the primary school we have more boys than girls and more non-Christian than Christian pupils—an unusual situation, but one of challenge.

Film programs arranged by our Methodist Boys' High School missionary have added to our pleasure and our knowledge during the year. The United States Information Service furnishes us with good films as do some other organizations. One of our former high school girls presented her school with money enough to curtain the many windows of the assembly hall, so we can have our programs during the day to the advantage of the day pupils.

Our horizons have been broadened by the opportunity of meeting and hearing visitors from our own country and from other lands. Last year the girls saw a Chinese woman for the first time; this year they were fascinated by a friendly Filipino girl who stopped in India en route from study in America. Two Japanese gentlemen, one a prosperous businessman and the other a preacher, both intensely interested in the work of the Bible Society, created much interest in their land and people. An American lady, here to help in the Home Science College of our university for a year, made the girls see the opportunity that trained home economists have in new India. We hope the four Advance students our Gujarat Conference has in America will make India seem nearer and more interesting to you.

## FOUR POINT PROGRAM

**The Point Four Program is exactly what we need to combat Communism and is making an effective contribution, as it breaks new paths in economic development. That the right kind of Americans be sent out for it is very important. We are so happy about several in Lucknow who immediately on arrival began to take an active part in the church. Whatever program is undertaken for us in education or public health, or in lifting the economic level is help along the right path. But the moment strings are attached to this help, the Indian reaction is, "This must be an American policy to gain power." Such a reaction plays into the hands of the Communists. Whatever America has to give in pure altruism is rightly understood and appreciated.**

**—Virginia Dimmitt, Isabella Thoburn College, Lucknow, India.**

## OPEN HOUSE CELEBRATIONS

**Riddle Memorial Deaconess Home**

Miss Genevieve Poppe, deaconess-director of conference projects of the Peninsula Conference Woman's Society of Christian Service, served as chairman for open house at Riddle Memorial Deaconess Home, Wilmington, Delaware, October 15, 1952. Mrs. Milton H. Pope, recording secretary of the Northeastern Jurisdiction, and Mrs. Mabel G. Wagner, executive secretary of Urban Work, were special guests. Mrs. A. J. Jackson, conference president, and several past-presidents participated in the festivities.

Miss Naomi McIntosh, a U.S.-2, from Marion, Kansas, has recently been assigned to Riddle Deaconess Home Settlement, and is in charge of Group Work and the Teen-towns. Approximately one hundred and thirty boys, girls, and young people are enrolled in the after-school and evening programs. Here the younger children come to participate in songs, games, and simple crafts. The teen-agers find a place for wholesome recreation and plan their own interest groups under competent guidance.

Miss Mae Greer, a deaconess, conducts a nursery school at the Deaconess Home Settlement in the afternoon, following a similar school at the Mary Todd Gambrill Neighborhood House in the morning. One hundred and sixty children are enrolled at Gambrill Neighborhood House, which does not include boys between the ages of seven and eleven years, because there is not a sufficient staff to handle their program.

**Philadelphia Deaconess Home**

A service of dedication and open house was held at the Philadelphia Deaconess Home, Philadelphia, Pennslyvania, October 15, 1952. Deaconess Hazel M. Horner is the director of the home and centers of

work. Dr. Alexander K. Smith, district superintendent, officiated at the service of dedication and officers of the Conference Woman's Society participated. Several new workers have joined the staff. Miss Amy Buchanan is the youth worker at the Community Center at Faith Methodist Church; Miss Lena McRoberts, a U.S.-2, is a children's worker at the Shipyard Homes Center. Miss Virginia Warder teaches preschool and is in charge of clubs at the Mt. Zion Community Center. Formerly at Mt. Zion Center, Miss Florence Cranmer is now serving Faith Church and visits in the General Hospital. Miss Ellen Greenslade is carrying on her work in Eastwick where two public schools provide space in which to hold club sessions and materials to use in activities and for recreation. Several of the mothers volunteer their assistance. They agree: "Our children need an interest, they need leadership in their free hours."

## *BIBLE TEACHING*

### Manila Social Center

Most of our Center activities are in the afternoons and evenings. Part of my mornings are taken up with teaching music to our deaconess trainees. I am also teaching two early morning Bible classes for the seniors in the high school of Philippine Christian College. My sixty students come from different religious backgrounds, but in spite of this they share a common interest in learning about Jesus. What a thrill it is to lead them through the pages of the New Testament to a deeper understanding of the Christ we are seeking to follow. They are nearly all nominal Christians, but many of them have never so much as opened the cover of a Bible before, and the eagerness with which they read it and ask questions would be an inspiration to any teacher.

—L. Edith Scott

## *HOME-AWAY-FROM-HOME*

### Alma Mathews House

The past year at Alma Mathews House in New York City has been an interesting one. The girls who come seeking residence are, for the most part, students—part-time as well as full-time. Many of them secure part-time work as well as full-time positions in order to make expenses and attend college or university at night.

A Chinese girl who came to Alma Mathews House from Gum Moon Residence, San Francisco, received her M.A. degree and is now teaching. Our Korean girl is working for her doctorate in philosophy. In addition to these two fine young women, there is another Chinese, two Japanese girls from Hawaii, two Greek girls, two Italian girls, two sisters from Michigan (one attends Columbia University and the other Hunter College), a girl from Colombia, South America, a girl from Germany, and other students and office workers from nearby states.

Alma Mathews House is indeed international and inter-faith. It provides an opportunity for harmonious living and helps in a small way to create a peaceful world. The girls receive an education in living and working together as they cook their own food in a community kitchen.

Miss Grace Gatewood, now assistant to the secretary of Missionary Education, was the director during the past year. In her very gracious manner she did many things to improve the physical appearance of the house and add to the pleasure and comfort of all. Miss Grace Steiner, who served as assistant director, has gone to Cumberland, Maryland, to make her home with her sister. Miss Hazel Lovell, former teacher at Harwood Girls' School, Albuquerque, New Mexico, is now the director and is busily supervising major repairs and improvements in order that more girls may be accommodated.

**A happy family life is enjoyed at Alma Mathews House, New York, N. Y.**

### *Recent Arrivals From—*

***Africa:*** **(Angola) Miss Cilicia Cross, 546 South Bright Ave., Whittier, Calif.; (Southern Congo) Miss Mabel Dorrell, Box 91, West Newton, Indiana; (Central Congo) Miss Maria Swords, Franklin, N. Y.**

***Brazil:*** **Misses Eva Louise Hyde, c/o Mr. Walter Pesman, 372 South Humboldt Street, Denver 9, Colorado; Mary Jane Baxter, 805 East Clinton Street, Huntsville, Alabama.**

***Hong Kong:*** **Miss Myrtle Smith, Niagara, Wisconsin.**

***Japan:*** **Miss Bertha Starkey, c/o Howard Starkey, Cooley Farm, Warrensville, Ohio; Miss Ada Hall, Sullivan, Ohio.**

***Malaya:*** **Miss Marion Holmes, 7 Hill St., Alfred, N. Y.**

***Pakistan:*** **Miss Imogene White Surrey, Green City, Missouri.**

MISSIONARY Briefs

## CASH FOR SUPPLY WORK

**Appreciation Expressed**

The gifts for Supply Work certainly were appreciated by the workers at Colegio Isabela Hendrix, Belo Horizonte, Brazil.

Due to a heavy hail storm, all the buildings had to have new tiles on the roof. Tiles and labor cost at least a thousand dollars. There went part of the money. That amount might have gone for books but the roof was a necessity, so the books waited. That is why we are asking for a sum for books for next year. The science equipment, too, is waiting for next year, for the new roof cost so much.

Part of the Cash for Supply Work this year helped to provide new dishes and some kitchen utensils, as replacements are needed annually. We were happy to receive sufficient Cash for Supply Work to provide a few pieces of school furniture—three nice-looking benches for the little reception room near the office. The chairs which had been there were very old; one sofa dated from the time the school was in the old building! It was quite frail! A bookcase was provided for one of the classrooms. New tables were placed in the typewriter room for the commercial course. One of the biggest new items was a small piano for the piano department. But a good piano, a "grand" if possible, is still needed for the auditorium. Some of the Cash for Supply Work helped the scholarship girls who are able to work part of the time. Every year the teachers at the school are grateful indeed for the Cash for Supply Work.

—ZULA TERRY, *Principal*

**DEACONESS MARRIED**

**Miss Mary Perricelli was married to Mr. Alexander Verrone on November 8 at the New York Deaconess Home, New York City. The bride, a graduate of the National College for Christian Workers, was commissioned as a deaconess in 1942.**

## GRADUATE RETURNS TO ROBINSON AS A TEACHER

Miss Luz Maria Trossi became Robinson School's first graduating senior to return as a teacher. On September 1, 1952, she started teaching in classrooms where she once sat as a student.

Miss Trossi has other "firsts" in her history with Robinson. When the school opened with a new building and the addition of one of the senior high classes in 1944, Luz Maria was among the members of the first tenth grade. This same

**Miss Luz Maria Trossi**

group went on to become Robinson's first junior class, graduating as the first seniors in June, 1947.

A look at her record file reveals her interest and ability in English, Latin, Spanish, and history. She decided to attend an English-speaking college. After four years at Polytechnic Institute, San German, Puerto Rico, she graduated with a major in Spanish.

Although Miss Trossi began her teaching in the public schools of Puerto Rico, her mind kept turning back to Robinson School as the real goal for her career. After one year she came to Robinson. She was welcomed by the administration, who knew not only her fine record but also her sister, already teaching at the school.

All schools want to know the results of their work. They like to see what contributions are being made by those who have passed through the portals of their classrooms. It is gratifying to have someone like Miss Trossi passing on to her pupils in the school the same lessons which meant so much to her.

—MAUDE HALL, *Principal*

## WORLD DAY OF PRAYER SERVICES

Two significant World Day of Prayer Services were held on the first Friday of the Lenten Season last year at Roderfield and Superior, West Virginia. At Roderfield, two members of the Woman's Society assumed the leadership and the deaconess led a discussion on the observance of the World Day of Prayer and the work of the Department of Women's Work, of the National Council of Churches.

A venture in brotherhood took place at the church in Superior which will bear its mark upon the children and adults who participated. Interracial cooperation in a service of this kind is almost unheard of. But the uniqueness of this service was in the manner of cooperation. It was sponsored by the Woman's Society of the white church, but Negroes and whites participated together in all parts of the service. The play was a joint production. Special music came from both groups. Prayers were offered by each. White children and colored children sat together. White teachers and colored teachers shared experiences. An attitude of real Christian fellowship was evident throughout the service. At the close, a Negro layman asked the deaconess for help in his church. Two Negro principals also asked for help in their schools.

—JENNIE FLOOD, *Deaconess*

*(Continued on page 40)*

## TO THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

**By Mary Hallet**

**There is no lovelier thing in all the world**
**Than some great river moving toward the sea**
**With ever-widening sweep, increasing urge,**
**And with a deepening serenity.**
**But as we catch its splendor, do we think**
**Of that small mountain spring which was its source?**
**Of those unnumbered brooks and tiny creeks**
**It gathered to itself along its course?**

**So has it been with us! Long years ago**
**A little group of women dreamed a dream**
**Of consecrated service, and their love**
**Flowed swiftly out in one resistless stream**
**Of living faith, which gathered to itself**
**A thousand hidden founts of charity!**
***Still does its channel deepen, and its power***
***Still sweeps unbarriered toward eternity!***

Mrs. Hallet, as a member of Central Methodist Church, Detroit, Michigan, wrote this poem for the church calendar on the Sunday when the pastor, Dr. Henry Hitt Crane, spoke on "Woman Power" in recognition of the Woman's Society of Christian Service.

**Bethel Circuit, Tuscaloosa District, North Alabama Conference, Southeastern Jurisdiction**

## A MODEL CIRCUIT SOCIETY

***Bethel Circuit—Tuscaloosa District, North Alabama Conference***

*By* MRS. L. B. LOLLAR, *District President, Woman's Society of Christian Service*

Tuscaloosa District is the largest district in the conference. It has 104 churches, 74 of which are on circuits. Most of these have a very small membership. Fifteen of the seventeen circuits have at least one organized Woman's Society of Christian Service. We have 32 Societies in these 15 circuits; and our aim for this year is to organize all the circuits.

*We are proud of our one model circuit.* Slightly over a year ago Brother and Mrs. L. O. Morris, with their three precious little girls, came to Bethel Circuit. They did not find a Woman's Society of Christian Service in any of the four churches on the charge. Mrs. Morris, with seven other women from the circuit, attended our midyear district meeting, and at the lunch hour, at a little informal meeting with these women, we made plans to organize this circuit. A week later our secretary of Promotion went over and found twenty women anxious to join: these women came from all four churches on the circuit.

*Now they have thirty members,* and others attending who will join. They have organized youth groups in two of the churches and are keeping in touch with their students who are in college, and those in the armed forces.

The Book of Acts was their first study, and it was most interesting. They use the monthly program book when they all meet together. They are doing a lot of local work for a group this size; buying things for the parsonage and for the Morris family. They promote a visitation program, send cards, food, and flowers to shut-ins. They have *paid their conference pledge in full,* and sent a "Love Gift" to the conference.

Brother Morris states that he has never served a church that did not have a Woman's Society of Christian Service, and does not feel that he could serve one such successfully. These people felt that they could organize a Society, and they did it!

# Installation and Pledge Service

## of the Woman's Society of Christian Service, Whisner Memorial Church, Blacksburg, Virginia

*Compiled by* NELLIE M. WERNER

CALL TO WORSHIP:

"All things are thine: no gift have we,
Lord of all gifts, to offer thee;
And hence with grateful hearts today,
Thine own before Thy feet we lay."

HYMN: No. 72—"This Is My Father's World" *(unison) (The Methodist Hymnal)*

PRAYER

STATEMENT BY LEADER

HYMN: No. 454—"The Voice of God Is Calling." *Verses 1 and 2 read by Leader, with soft music accompaniment. Verses 3 and 4 to be sung by the officers to be installed as they come to the altar.*

LEADER *(to the president):* O President, what is that in thine hand?

RESPONSE: An hour of time dedicated to God, "That the Kingdom of God may be realized." It costs in time for spiritual development. It costs in time and effort to study the missionary program which our money supports. It is not easy to serve as a president of the Woman's Society of Christian Service. Discipleship costs—but dedicated to Christ it becomes more than an hour or a service. It has been said that "one woman is helpful—100 women are forceful—1,000 women are powerful—1,000,000 women are invincible." To represent you—to guide, cultivate, and love with a deeper love will be my highest aim. In my hand I hold my own time, talents, and gifts; yes, even more—the time, talents, and gifts of these "chosen women of God," that I shall constantly be representing through the year.

LEADER *(to the vice-president):* What is that in thine hand?

RESPONSE: To "Proclaim the Good News" in our program material to the women at the monthly meeting; to set up programs of study for the circles; to view the need of study for Missionary Education and Cultivation; and to correlate all programs of the church, "That the Kingdom of God may be realized," is my task. And that in my hand is a chart which shows the advance planning of the committee on Program, for Inspiration, Information, and Action.

LEADER *(to the recording Secretary):* What is that in thine hand?

RESPONSE: A pen and a clean white pad I hold in my hand, that I may write the thoughts and actions of the group. I pray that God may help me to write not only with the pen, but with truth and interest and inspiration.

LEADER *(to the treasurer):* What is that in thine hand?

RESPONSE: The treasurer's chest is in my hand. In it are tithes prompted by great love for Jesus; also, costly gifts of sacrifice which, like the lad's five barley loaves and two small fishes in the hands of Jesus, multiply and give abundant life. May my task be not merely setting down long rows of figures and counting dimes and dollars, but the means by which souls are transformed.

LEADER *(to secretary of Promotion):* What is that in thine hand?

RESPONSE: A chain—the links of which represent the place we take in the district, conference, and jurisdiction Woman's Society of Christian Service. *A Guide,* the *Record and Report Book,* THE METHODIST WOMAN, and WORLD OUTLOOK are the tools I employ. My first duty is to promote the total program of the Society. It is my duty to work in close cooperation with the president in promoting all goals of the Society. My biggest and most important task is reporting to these higher groups, of which we are a link, those accomplishments we have attained in each quarter of the year.

LEADER *(to secretary of Missionary Education and Service):* What is that in thine hand?

RESPONSE: In my hand I hold a commission to study: "to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." For our spiritual growth we are studying this year _____.[1] For home missions, _____,[1] and foreign enlightenment, _____.[1] The challenge is ours. Let us give time for more study, so that our light may kindle other lights in darkened souls until there shall be "sunrise tomorrow" in earth's remotest corner.

LEADER *(to secretary of Christian Social Relations and Local Church Activities):* What is that in thine hand?

[1] Fill in title of current study book.

RESPONSE: It is the power to make communities Christian through our gifts and interest in human rights. A boy said proudly to the worker of a community center in a Tennessee city, "I am twelve years old today and I have made a record! I have four older brothers and I'm the first to reach this age without being sentenced to reform school." Our settlement house made the difference.

LEADER *(to secretary of Student Work):* What is that in thine hand?

RESPONSE: I represent the tie between the young men and women who leave the sheltered places of home and church and enter fields of higher learning. My task is to encourage them to enlist their talents in some Christian service and to foster an ever-deepening knowledge of the Saviour.

LEADER *(to Secretary of Youth Work):* What do you bring in from your service, secretary of Youth Work?

RESPONSE: Boys and girls who are in the midst of "growing a life." In my work we endeavor to protect and to cultivate in them the likeness of Christ, ever keeping before them the world mission of the church.

LEADER *(to secretary of Children's Work):* The secretary of Children's Work must have tender, loving hands: so tell us what yours hold.

RESPONSE: My hands warmly and securely hold a little bit of clay which represents the lives of boys and girls they will touch, as we work together. Impressions made now can be lasting, so the touch must be loving and the lives properly matured.

LEADER *(to secretary of Spiritual Life):* What is the ministry of your hands, Spiritual Life leader?

RESPONSE: My work undergirds every department of the Society if it is to move upward and forward. Kindling the light of prayer at the family altar, in the prayer circle, or in private prayer alone with God is the ministry of the secretary of Spiritual Life. May those whom we touch truly say, "The Lord is my light and my salvation."

LEADER *(to secretary of Literature and Publications):* What tools are in your hand, secretary of Literature and Publications?

RESPONSE: My tools are THE METHODIST WOMAN and WORLD OUTLOOK. THE METHODIST WOMAN educates, informs, and inspires its readers to duties and tasks our division officers have envisioned for them. WORLD OUTLOOK gives a current picture of the missionary work of the total church in this country and overseas. The woman who does not keep herself informed and educated places herself on a level with the illiterate. It is my task to keep our women interested in good reading, and in a wise selection of worth-while books.

LEADER *(to secretary of Supply Work):* What is that in thine hand?

RESPONSE: My work is called the "second mile." Our missionary appropriations are large and take all that we can give, but also we have centers of work which are supported and kept running by our extra gifts. Bethlehem Centers are like the Christmas star to those they serve. And the gifts of money and materials we send them represent the "second mile" which Christians gladly take.

LEADER *(to secretary of Status of Women):* What is that in thine hand?

RESPONSE: It is my privilege to help our women discover the ways in which they may be of greater service to their church and in the world-wide community.

LEADER *(to president of the Wesleyan Service Guild):* What is that in thine hand?

RESPONSE: The Gospel for businesswomen—every woman who works for remuneration has the opportunity to let her light shine for Christ in her place of business, at home, and in brief hours of relaxation. Our motto is, "The World to Serve." We cooperate with the Woman's Society in our work, but our program is not so extensive in scope, as our time is limited. But like Lydia of old, our time is dedicated to Him; and great things must be done in our field, since women are increasingly entering the ranks of the employed.

LEADER *(to the pastor):* These officers have dedicated themselves for a fuller Christian service. As our pastor, we ask your exhortation and prayer, binding us to the Woman's Society of Christian Service program, and to the church at large.

PRAYER—The Pastor

SIGNING OF PLEDGE CARDS

MUSIC

BENEDICTION—The Pastor

**Requests are frequently received for Installation and Pledge Services. We are glad to share one of several received, hoping it may prove useful to other societies. It is printed here several months ahead of time, for the convenience of those who might be seeking such a service.**

**The following dramatic worship service was written by Mrs. Larry Moore, secretary of Spiritual Life, Appleton District, Wisconsin Conference, for use at their subdistrict meetings for goal presentation. It gives so effectively the spirit of this final, and most important, Emphasis, that it is presented here instead of an article similar to those in the series which have attempted to interpret the other five Emphases.**

# The Price of Discipleship

*By* MRS. LARRY MOORE

READER OF SCRIPTURE: Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

QUESTIONER: But how can we find and follow His way? Is there truly a price we must pay to be disciples of Jesus? Or, is His way free?

FRIEND: Ah, yes, His way is free. You may choose it or you may wander aimlessly. Yet it is costly—costly, for you give of your very life.

R. OF S.: Jesus said, "Whoever would save his life will lose it, and whoever loses his life for my sake . . . will save it." [1]

F.:And if you would follow Him you must give of your love.

R. OF S.: Jesus said, "He who loves father or mother more than me is not worthy of me . . . he who loves son or daughter more than me is not worthy of me." [1]

F.: And if you still would follow, you must give of your goods.

R. OF S.: Jesus said, "So therefore, whoever of you does not renounce all that he has, cannot be my disciple." [1]

Q.: But whom will you find to follow this exacting life? There are, of course, no other difficult deeds to perform in following Jesus' way?

F.: Difficult? What could be more beautiful than other guideposts He has given?

R. OF S.: Jesus said, "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him." [1] He also said, "Whoever would be first among you must be slave of all." [1] And He said, "Whoever humbles himself like this child, he is the greatest in the kingdom of heaven." [1] And, "Whoever receives one such child in my name receives me." [1] And again, "Love your enemies and pray for those who persecute you." [1]

Q.: "Slave of all"—"Keep my word"—"Love your enemies." But these are so difficult. Is there no easier way to follow?

F.: Easier? I cannot say that. But life is tinged with beauty when one becomes a peacemaker, humble, meek, merciful, forgiving, loving, prayerful, and reaching ever toward perfection.

R. OF S.: Jesus said, "If any man would come after me, let him deny himself and take up his cross daily and follow me." [1] And also, "He who does not take his cross and follow me is not worthy of me." [1]

Q. *(horrified):* A cross! Is this then the reward?

F.: Not only a cross. Listen!

R. OF S.: Jesus said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." [1] And then He said, "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." [1] And again, "Whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward." [1] "Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls." [1]

Q.: And if one does *not* follow, what then?

F.: Oh, that is sad, sad. Let us not mention this.

Q.: But I must know! What then?

R. OF S.: Jesus said, "Then will I declare to them, 'I never knew you.'" [1] "Just as the weeds are gathered and burned with fire, so will it be at the close of the age, the Son of man will send his angels and they will gather out of his kingdom all causes of sin and all evil-doers, and throw them into the furnace of fire; there men will weep and gnash their teeth." [1]

Q. *(Looks aghast, steps forward and speaks again):* And those who follow Jesus' way, truth, and life; what of them?

R. OF S.: Jesus said, "The righteous will shine like the sun in the kingdom of their Father." [1] . . . "There is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time . . . and in the age to come eternal life." [1] He also said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail." [1] "In my Father's house are many rooms. . . . And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." [1]

Q.: Without Him, *death!*
With Him, *life eternal!*

F.: Forever let us follow Him!

R. OF S.: "As it is written,
'What no eye has seen, nor ear heard,
nor the heart of man conceived,
God has prepared for those who love Him.'"

[1] *The Revised Standard Version of the New Testament.*. Used by permission of the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.

# Information and Action

*Dear Friends:*

The month of February is called "Brotherhood Month." In February, 1953, the following dates may well have special significance, as we think in terms of commitment to universal "brotherhood" as a way of life *every month*—not just during February!

*February 8 is Race Relations Sunday.* You will want to cooperate in every way with your pastor in the observance of this Sunday. Why not suggest that he ask a special committee to take stock of progress in race relations in your own church, and to bring recommendations for next steps in a continuing emphasis on breaking down barriers and helping your own church become in practice the church of Jesus Christ for all the children of God?

*February 18 is Ash Wednesday,* the beginning of Lent. This may well be a time when individuals and groups pray with new understanding for a greater share in working for "the things that belong unto peace." The 83rd Congress will be getting into full swing by that time. Why not ask the individuals in your church to write at least one letter to your congressman or senators urging support of United Nations as one means of strengthening the bonds of brotherhood around the world! This is a special time when the sixth point in the quadrennial goals can take on greater significance. We can dedicate ourselves anew to the acceptance of "the price of Christian discipleship."

Page 27 of this issue of THE METHODIST WOMAN shows a picture of the new Meditation Room at United Nations. Maybe you might like to clip this page and display it on your church bulletin board. It may also provide a good news item for the next meeting of your Woman's Society or Wesleyan Service Guild.

The Seventh General Assembly of United Nations has just closed. Page 28 of this issue of THE METHODIST WOMAN summarizes some of the important accomplishments of that body. Use this information as widely as possible in your church and community. In addition you may want to secure copies of the leaflet (free for postage) *Your U.N. Worked for Peace in 1951-52,** for general distribution at your morning church service. There is a dangerous movement across the country to undermine the United Nations and thereby block progress for building a peaceful world. This movement is sponsored by some old and new agencies. Christian women must seek always to get the *facts* about U.N. and to place them in the context in which they belong!

*Did your local Society or Guild participate in the observance of Human Rights Day, December 10, in your church or community?* If so, why not send in the detailed story of your observance? We are trying to compile such stories. Have you secured a copy of the book, *You Hold the Key to Human Rights?** (Price, 50 cents). Why not send us a card or letter telling what use you have made of this book.

You will be interested in the following new pamphlets:

1. A Public Affairs pamphlet, *What Can We Do About the Drug Menace?*—price, 25 cents. (Public Affairs Committee, Inc., 22 E. 38th Street, New York, N. Y.)

You will also want to secure copies of the leaflet published by the Woman's Division on this problem, entitled, *Not My Child!*—price, 5 cents; 25 for $1.00.

2. The Board of Temperance of The Methodist Church (100 Maryland Ave., N. E., Washington, D. C.) has recently published an action guide—*Doing Something About Alcohol*—price, 25 cents. Why not ask your local church committee on temperance to secure a copy of this helpful pamphlet? THE METHODIST WOMAN for January also had helpful suggestions for making *Commitment Sunday* more meaningful. You may want to review these suggestions and *use them.* According to the report of the Alcohol Tax Unit of the Federal Treasury for 1950, there were 2,888,929,668 gallons of alcoholic beverages consumed by the American public—an average per-capita consumption of 19⅓ gallons!

The suggestions on these pages are directed primarily to secretaries of Christian Social Relations and Local Church Activities, committee members, and all other leaders with concern for building a good community and a world of peace and justice. The task is ours! We must accept it and work at it. (The new *Handbook on Christian Social Relations and Local Church Activities** suggests some methods—price, 25 cents.)

Sincerely,

THELMA STEVENS

MARGARET R. BENDER

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

# HAVE YOU SENT YOUR STORY?

***From South Puget Sound District:***

"The Department of Christian Social Relations and Local Church Activities of the Tracyton Methodist Church has undertaken to present an international night once each quarter. A country is chosen —in June it was Scotland. A native of the country is invited to speak, and, if possible, someone who has recently visited the country is asked to help with the program. Local people have been asked to give short talks on different areas of life in the special country, emphasizing the contribution to our own national life that has been made by that country: i.e., art, music, religion, science, et cetera.

"Art reproductions have been displayed and music by native composers has been presented by local talent. In the case of the evening on Scotland, a committee went to the home of the Scots woman who was to speak and took a cooking lesson in the making of scones and oat cakes and potato bread, in order that the refreshments might be authentic. Decorations carried out the theme. More than fifty people from a rural community gained firsthand information about life in Scotland on this particular evening.

"In March the subject of our international night was The Netherlands, and a program on Italy is planned for September."

***From Little Rock—***

"On October 24 the Christian Social Relations secretary for the Little Rock District called together women from the churches in the Little Rock subdistrict for a period of study and prayer. Many accomplishments of the U.N. were outlined and discussion by the entire group followed. Several of those present expressed a desire to have more of this type of meeting, and it was decided to meet quarterly. Out of the six churches represented there, three have had similar studies and others have made brief statements to their Societies about the U.N. A recommendation from this group was sent to the Council of Church Women that a United Nations Information Center be set up in downtown Little Rock. The Council approved the recommendation and plans are going forward. This recommendation asked that women of *all* church groups be asked to participate."

***From South Georgia:***

"The Woman's Society of Christian Service of Second Street Church cooperated with the pastor in observing the month of May as Family Month. They sponsored the study, 'The Family—A Christian's Concern,' at the Wednesday evening prayer meeting time. The Society received jurisdiction recognition for this study but all groups of the church benefited from it. The young people and the young adults were especially interested.

"The theme for the entire month was, 'Every Family Has Problems —God Has the Answers.' The sermon themes were:

May 4 A.M. 'Our Father' (Family at Communion)
P.M. 'Building Permanent Marriage'
May 11 A.M. 'Our Mothers' (Mother's Day)
P.M. 'Tables—Altars or Battlegrounds?'
May 18 A.M. 'Our Children'
P.M. 'Children — Our Country's Pride or Shame?'
May 25 A.M. 'Our Family'
P.M. 'Homes That Angels Visit'

"The Wednesday evening themes were:

1. Problems That Beset Us
2. God Answers Through Homes
3. God Answers Through the Church
4. The Family Prays and Plays

"This last session was a large church-wide family picnic at the lakeside with families playing together, eating together, and ending with an outdoor service. Family ties were strengthened as a result of this emphasis and many family altars were set up."

***From Kentucky:***

"Many Societies observed the World Day of Prayer. In one town all the stores closed for one hour and the schools (white and Negro) were dismissed. The church was packed for a fine program which had been planned by a committee made up of people from all churches and races. This was a brand new experience in interracial cooperation, and everyone expressed a desire to make it an annual affair."

News Flash—Guide Rock, Nebraska—a town of less than 600 population.

"United Nations Week was celebrated here Friday afternoon. Twenty-two local women's organizations cooperated with the Woman's Society of Christian Service in presenting a United Nations birthday party.

"About 150 visitors participated in a program including music by the Methodist Junior Girls Choir, the United Nations Creed, and the United Nations Prayer. Articles from a number of nations were displayed in an 'Around the World' exhibit. Climax of the afternoon was an 'International Tea' featuring foods from many lands."

***From Nebraska:***

"Our outstanding event of the year is the Grandmothers' Party when we entertain all grandmothers of sixty-five years or older. We invite all grandmothers regardless of denomination. They are entertained with a program, when a corsage is presented to the oldest lady and also to the youngest. Others honored are the lady with the most grandchildren, the one with the most great-grandchildren and many others. After the program we serve a lunch of chicken sandwiches, pickles, ice cream, cake and coffee. The ladies look forward to this party all year.

"This is such an outstanding event I can't resist adding a little more information. It was held this year in the school auditorium for the first time. That gives room for

wheel chairs and extra rockers. The program this year depicted 'A Bouquet of Memories,' and it was lovely. Favors were little flowerpots (made of spools covered with foil) and gumdrop flowers. Lace fans (made of folded lace doilies inserted in a gumdrop) were the nut cups. Special napkins were printed — 'Grandmother Party — 1951.' The eldest lady was from the Roman Catholic Church (same lady now for three years) and the youngest a Missouri Synod Lutheran. The pastor addressed them for a short time and they felt it was splendid. I consider it a fine interdenominational and community project. And I like the idea of it being a Grandmothers' Party rather than a Sunset Tea."

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UNATIONS

# U. N. MEDITATION ROOM— a Reality

**On October 14, 1952, when the seventh session of the U.N. General Assembly opened in the new Assembly Building on the East River in New York City, the U.N. Meditation Room became a reality. The picture shows this new Meditation Room. It opens off the main lobby of the General Assembly Building. The decoration and fittings shown here are temporary and will be replaced at an early date.**

On March 1, 1952, the following headline appeared in *The New York Times* as caption for an important news item —"Many Faiths Join in Prayer at U.N."

"From morning until early evening today, about a thousand men and women of many faiths filed past a small sign that said 'Meditation Room,' entered a simply decorated chamber, and prayed for peace and the success of the United Nations.

"There were Protestants and Catholics, Jews, Moslems, a few Hindus, and some who left blank the religious affiliation space on the registry card. Some stayed a few minutes, others up to an hour. Some knelt on the carpet-covered floor. The Moslems knelt on white prayer rugs. Others bowed their heads or stared at the illuminated globe in the front of the room. . . .

"As far as the United Nations is concerned officially, the question of prayer has become one of top importance. The mail that comes from all over the world has shown that the letter-writing public is strongly in favor of a place to pray at the headquarters and the introduction of prayers as a part of the meetings. As a result, General Assembly sessions now are opened and closed with a moment of silence for prayer or meditation.

"Because of the variety of faiths that make up the United Nations, the officials here decided some time ago that the best solution would be to set aside a meditation room instead of a prayer room. It was agreed to have a simply furnished room, without any religious symbols, a place where any man or woman could come, sit quietly, and pray or just think.

"The first meditation room was set up at Lake Success. Another one was created at Flushing Meadow. At the sixth session of the General Assembly in Paris a small meditation room was set up near the committee chambers. It did not attract many visitors. A permanent meditation room will form a part of the marble-sided General Assembly Hall building here, still under construction.

"The room used today is on the second floor of the secretariat skyscraper. Two vases had been filled with white flowers—tulips, snapdragons, and lilacs. At one side stood the blue and white banner of the United Nations. At the other were grouped small flags of the sixty members."

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## CORRECTION

**The opening sentence of the last paragraph on page 21 of the January issue of THE METHODIST WOMAN should read:**

**"The 83rd Congress convenes January 3 and the new President, Dwight D. Eisenhower, will be inaugurated January 20."**

## RESIGNATION

**It is with a sense of great loss that our letter to the secretaries goes to press without the signature of Dorothy Weber! She submitted her resignation as of January, 1953, for she is to be married next June. Dorothy will be missed in every way, but the department staff bids her Godspeed.**

## ELECTION

**The election of W. C. Ervin, who is business manager of Paine College, Augusta, Georgia, was so newsworthy that it was announced on an international broadcast. Mr. Ervin was elected to the Augusta-Richmond County board of education—the first Negro member in Augusta's history.**

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# The Seventh General Assembly of the United Nations

THE Seventh General Assembly of the U.N. probably always will remain memorable to those who attended it as a time when a great degree of solidarity on important issues was demonstrated in spite of the fact that waves of all possible types of confusion constantly washed over the working bodies. Getting used to the new headquarters and adjusting to the excitement and propaganda incident to the American election probably were two of the most baffling things which confused the delegates. In the early days of the Assembly, people frequently got lost in the new buildings, and even more often one found a delegate with his hands full of American newspapers and his face full of confusion, saying, "What terrible things are going to happen, no matter who is elected."

However, November 4 came and went; and the delegates, who by now had learned that the three connecting buildings which at first had seemed so confusing were really the most convenient meeting place that could have been arranged, also learned that Americans settle back after their political debates on presidential election years and close ranks solidly behind the people they have elected. Reassurances of General Eisenhower's support of the U.N., the selection of the U.N.'s oldest and most trusted friend, John Foster Dulles, as Secretary of State, and the selection of Senator Lodge, another faithful friend of the U.N. to replace Warren Austin —all combined to restore the feeling that the United States still considered the U.N. its principal instrument of foreign policy.

The high point in the Assembly's work came when, for the first time since 1950, complete solidarity among the nations of the free world on the matter of the Korean action was demonstrated in the affirmative vote on the Indian resolution on prisoners of war—54 for, 5 against (3 Soviets, Czechoslovakia, Poland), and one abstaining (China). This resolution is of great importance, as it establishes the adherence of the free world to the principle that human beings should not be forced to return to their homelands if they fear to do so. In speaking to the resolution, Ambassador Gross of the United States stated that he hoped the resolution would lead to an armistice, but if the proposals were not accepted it would show that the Communists did not want a peace acceptable to the conscience of civilized man. "Today," Gross concluded, "the U.N. speaks to the Chinese and North Korean people, asking them to join others of the world and accept what we have done here as a basis for peace with honor and dignity."

In addition to establishing the fact that the purpose of this resolution was to bring about an armistice settlement and the termination of hostilities "so that an immediate cease-fire would result and be effective," this resolution deals with the details of proper treatment of prisoners of war. Through this resolution a commission will be set up with power to screen the U.N. prisoners of war in Korea and to decide upon satisfactory arrangements for those who are afraid to be repatriated.

Another item, which has great possibilities for a long-range peace, was the adoption of the increased relief budget for the U.N. Relief and Works Agency for Palestine. This resolution contains criticisms and suggestions which may make it possible to speed up the resettlement of refugees and the payment by the governments concerned of compensation for property lost as a consequence of the conflict and its settlement.

Another important step was taken, for the welfare of those whose lives have been made more difficult by the upheavals of the war and postwar period, in the establishment of a negotiating committee on extra budgetary funds which will assist the United Nations International Children's Emergency Fund as well as Technical Assistance, United Nations Relief and Works Agency for Palestine, U.N. Korean Reconstruction Agency, and other special programs as the Assembly may designate. The United States had favored the establishment of this committee and Senator Wiley expressed great gratification with it.

Two very important responsibilities of the General Assembly are the filling of the vacant places in the membership of the councils, and the adoption of the budget. Colombia, Lebanon, and Denmark were elected to the Security Council. Venezuela, Australia, the United States, India, Turkey, and Yugoslavia were elected to the Social and Economic Council. El Salvador and Syria were elected to the Trusteeship Council.

A budget was adopted which lowers the United States participation to 35.12 per cent, raises the Union of Socialist Soviet Republics and its three satellites to 15.92 per cent, and set a one-third ceiling on the contributions which any one nation may make for 1954. This compromise between what had been the long-term goal of getting the 33⅓ per cent ceiling established, and the desire of the United States to have its contribution reduced to that point as soon as possible, seems one which will be fairly satisfactory to everyone concerned. Although the Soviet voted against the budget and the United States refrained from voting, it is believed that both will make their contributions to the budget. Many of those who sat in on the hearings of the Budget Committee as they went over everything in detail expressed themselves as more than delighted in the increase in efficiency of the organization and the amount of work that it was able to do with what is, in these days of astronomical figures, a relatively small sum. Many of them also expressed hope that it would soon be possible to restore to its former level the budget of the Department of Public Information or even to increase it, so that more information about the U.N. could be brought to the people of the world.

# *The Guild Weekend*

***Theme:* The Christian and Her Daily Work**

When it was announced that there would be some suggestions for Guild Weekends in THE METHODIST WOMAN, the caution came, "Be sure to have them in early in the year." Actually, you started to make your plans for your next Weekend at the time when you were holding your first one. By this time you have your date set, your place for meeting arranged, and your speakers and resource people chosen. Now you are ready to outline your program in detail and to get your publicity out. If you are to make builders feel at home at your Weekend, you should be lining up people now to take care of the mechanical details that make a Weekend meeting run smoothly when they are well managed. If you have to rush about looking and getting harassed and worried when the guests are arriving you will set the wrong atmosphere from the start. The Guild office has copies of a pamphlet containing excellent and detailed suggestions for Guild Weekends. This will be sent to you on request. (Kindly enclose six cents for postage.) Among other things, it gives a digest of items that should be included in publicity, and some sample registration blanks.

### Program

The type of program you have will depend on the length of your Weekend and the place where you are holding it. For example, on Sunday morning you may have a sunrise service out-of-doors if your Weekend is being held at a summer camp. If it is in a church, your early meeting may be a Communion service and you will not plan anything for the latter part of the morning, since you will attend the regular morning worship service in the church.

Many excellent programs from 1952 Weekends have been sent to the Guild office. It is impossible to print all, but the schedules given here are typical of those reported to be practicable.

PROGRAM FOR WEEKEND EXTENDING FROM FRIDAY EVENING TO SUNDAY AFTERNOON.

*Friday evening*—Guild committee meetings, program and executive.

*Saturday*—

A.M.

9-11 Registration

11:00 Worship service

Business session

P.M.

12:30 Lunch and Introductions

2:00 Presentation of Study Books and other literature

3:00 "The Christian and Her Daily Work"
Introduction by a resource person
Workshops
Presentation of findings from workshops

5:00 Free time

6:00 Dinner

7:00 Introduction to *Guild Handbook*—Conference Secretary or other resource leader

8:00 Missionary speaker

9:00 Recreation—Camp fire, sing, visual aids, social hour, et cetera.

*Sunday*—

A.M.

7:30 Morning Devotions

8:00 Breakfast

Reverse these two if guests are not staying on grounds and breakfast arrangements cannot be made at the church where meetings are held.

8:45 Information and question period, with resource persons from Woman's Society of Christian Service and Wesleyan Service Guild. The discussion should center about the quadrennial goals and ways to work them out through the various committees, such as Spiritual Life Cultivation, Missionary Education, Christian Social Relations and Local Church Activities, Supply Work, Status of Women, Membership, Publicity, and Guild Library.

11:00 Morning Worship

P.M.

12:30 Lunch

2:30 Closing session: resolutions, announcements, et cetera

3:00 Speaker—"The Christian and Her Daily Work"
Consecration service

4:00 Adjournment

WEEKEND STARTING SATURDAY AFTERNOON:

1:00 Registration

2:00 Worship service

2:30 Introductions and announcements

3:00 Presentation of Study Books and other literature

4:00 "The Christian and Her Daily Work"
Introduction by a resource person
Workshops
Presentation of findings from workshops

5:30 Free time

6:30 Dinner
7:45 Introduction to *Guild Handbook*
8:15 Missionary speaker
9:30 Recreation

*Sunday morning—*

7:15 Outdoor service at sunrise, or Communion service
8:00 Breakfast
9:00 Information and Question period, with resource persons from Woman's Society of Christian Service and Wesleyan Service Guild
11:00 Morning Worship

P.M.

12:30 Lunch
2:30 Closing session, resolutions, announcements, et cetera
3:15 Speaker — "The Christian and Her Daily Work" Discussion period
4:30 Closing Prayer

If it is impossible to continue as long as this on Sunday afternoon, have the speaker and discussion on "The Christian and Her Daily Work" on Saturday afternoon in place of the workshops.

# PROGRAM HELPS

THEME FOR THE WEEKEND. The Guild delegates who attended the conference on "The Christian and His Daily Work," which was sponsored by the National Council of Churches of Christ in the U. S. A., proposed that the Guild Weekends for 1952 have as their theme, "The Christian and Her Daily Work." This recommendation was received and commended by the Standing Committee of the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service. We hope that you will all take the opportunity to emphasize this matter which is of such importance in an organization of gainfully employed women.

There are two ways in which this theme should be approached. First of all, we need to look at it from the standpoint of the contribution we as Christian women are making through the vocations we have chosen. Is the work I do in keeping with the Christian way of life? Does it help to make the world better? Is it a part of something bigger? How does it help my fellow men? Sometimes we need to take time to look beyond the routine work we are doing to the larger thing ahead in order to see its importance. For example, a bookkeeper in a dairy is helping to provide food for children so that they will grow strong, and for adults who in their turn are gaining strength so that they may do their particular jobs well. A typist in an insurance company is helping to provide security and freedom from anxiety for many people. We need to take the effort to examine our chosen vocations in the light of the personal satisfaction they give us and the service we are giving to others. We need to feel that God is with us in our daily work.

The second phase of this theme is the one on which we shall spend more time in our Guild Weekends and in our Guild program for the coming year. It concerns the example we set for our fellow men in our daily work. We are all ambassadors for Christ, Christian witnesses in the place where we work and among the people with whom we come in daily contact. These people know that we profess to be Christians, that we are members of a Christian service group. It may be the only contact some of these people have with such. A great deal is expected of us, for we must be living examples of the Christian principles which we hold to be true —brotherly love, understanding, mercy, compassion, integrity, honesty, and honor in all things, even the most minute matters where ethical behavior is concerned. It is often difficult to be as we want to be when we work amid temptations and under stress and tension; but it is only by practicing the Christian way in all of our daily living—at home, at work, and in our social lives—that we become better Christians, better ambassadors for Christ.

OBJECTIVES. The objectives of our study of "The Christian and Her Daily Work" are most clearly expressed in the *Report of the North American Lay Conference on the Christian and His Daily Work* (see next page):

"to see more clearly the value and significance of daily work as Christian vocation;

"to discover how Christians should make the decisions, meet the requirements, and conduct themselves in the relationships of their occupations;"

and to learn how Christians can work toward

"making their daily work a demonstration of their Christian witness;

"providing effective leadership for a more Christian social order through the decisions and relationships of their occupations."

RESOURCE MATERIALS

These are some of the best available materials on the theme, "The Christian and Her Daily Work":

*Report of the North American Lay Conference on the Christian and His Daily Work,* published by the Department of the Church and Economic Life Division of Christian Life and Work, National Council of the Churches of Christ in the United States of America, 297 Fourth Avenue, New York 10, N. Y.; price, 35 cents.

*On-the-Job Dilemmas of Christian Laymen,* Department of the Church and Economic Life, National Council of the Churches of Christ in the U. S. A., 297 Fourth Avenue, New York 10, N. Y.; price, 30 cents.

*The Christian at His Daily Work,* by Cameron Parker Hall, Department of the Church and Economic Life, National Council of the Churches of Christ in the U. S. A., 297 Fourth Avenue, New York 10, N. Y.; price, 35 cents.

*Toward Lasting Peace,* a study manual issued by the General Department of United Church Women of the National Council of the Churches of Christ in the U. S. A.,

56 Fifth Avenue, New York 10, N. Y.; price, 75 cents. Use especially chapters 7 and 8 on Management and Labor.

*The Christian's Vocation,** by G. Bromley Oxnam, Woman's Division of Christian Service study book for 1951.

WORKSHOPS

The workshop is the place where you will work out suggestions for action in the light of information you have, experiences of individuals of the group, and group thinking. Be sure to study carefully the reports of occupational groups in the *Report of the North American Lay Conference*. We suggest that you have a good resource person to make introductory statements as to the purpose of the study and the things we hope will be accomplished in the workshop. Then break up into occupational groupings for the work period, and for these your classifications may have to be much broader than those suggested in the *Report*. There should be a chairman and a secretary for each group. All will come together again for a closing period in which the findings from each occupational group are read. Later, a small committee should work these findings into a form which will be sent out to the local Guilds for their use.

FOR WORSHIP

Be sure to use the *Prayer Calendar** and the *Spiritual Life Packet.** There are still some copies of the "Guided Meditation and Prayer for Early Morning" in the Guild office. They will be sent to you on request.

*Men as Trees Walking*, by Margaret Applegarth, published by Harper & Brothers, is being used by many Guilds. It contains more than eighty of Miss Applegarth's favorite stories, told in her delightful way. Aside from the stories themselves, you will get a great many splendid ideas for conducting worship services. Do read this splendid book!

LITERATURE

Make sure to arrange for a book table which has not only Guild materials, but other handbooks and literature of the Woman s Division of Christian Service. A list is available at the Guild office (postage 3 cents). Watch the back page of THE METHODIST WOMAN for announcements concerning the Approved Studies, the *Program Book* and *Worship Booklet for 1953-54*, and new *Guild Handbook*.

**Playlet on Missions**

We have in the Guild office a very good skit on our "special interest" missionaries. Since it is too long to print in THE METHODIST WOMAN, Miss Fleta Harrall, the writer, has very kindly consented to lend it to those who wish to make copies of it. Her address is: 6207 Tracy Avenue, Kansas City 10, Missouri.

Additional report books for new units should be ordered directly from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. They are not available at the Guild office.

**Next Month**

Program suggestions for Retreats.
Skit on Guild Program.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

# *Items of Interest*

THE METHODIST WOMAN Is a World Traveler

October 25

Yesterday in London I called at the Methodist Building. While I waited for the Africa secretary, I read THE METHODIST WOMAN—the one magazine on the table. Good magazine, too. Everywhere I go I hear high praise of it.

SALLIE LOU MACKINNON
*Secretary for Africa*

November 14

Our magazine is reaching far. This is a paragraph from a letter which came from Mrs. Rebecca Alvarez of the Philippines:

"Our Woman's Society of Christian Service is an active group. I would suggest that you urge all our Manila chapters of the Woman's Society of Christian Service to subscribe to THE METHODIST WOMAN so our ladies will be abreast of the times. I get my copies from the Methodist Building, and find it very necessary to have THE METHODIST WOMAN. I know through it what is happening in all parts of the world concerning our Woman's Society of Christian Service activities."

MARGARET BILLINGSLEY
*Executive Secretary for Japan, Korea, and the Philippines*

Mrs. W. Raymond Brown, East Aurora, New York, was honored at the Birthday Dinner at Bennett College on October 24, for her forty-two years of service with the church. It was the anniversary of the day when she entered actively into the church work. Mrs. Brown is now the president of the Woman's Home Missionary Society Continuing Corporation and has served three quadrenniums as the chairman of the Committee on Finance and Estimates of the Woman's Division of Christian Service. In responding to the congratulations of President David D. Jones, Mrs. Brown said to the students of the college that she "had started in young."

**Miss Willa B. Player has been named the vice-president of Bennett College, Greensboro, North Carolina, according to the recent action of the Board of Trustees.**

**Miss Player has served many years at Bennett College, her most recent position being that of registrar and coordinator of the academic curriculum. Recently she was offered the presidency of Spelman College, the only other college for Negro women in the United States, but after much deliberation she decided to remain at Bennett. She is a graduate of Ohio Wesleyan University with graduate study both at Columbia and Grenoble, France. The honor which has come to her is well deserved.**

# MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

## *Reading Circles and Libraries*

WORDS—vehicles for transporting ideas—are powerful. Art outlasts all other forms of human endeavor, and, of all forms of art, literature has had "the strongest lien on immortality." In the past, human beings have preserved literature as mankind's one priceless treasure. Rightly used, it gives the power of independent thought, opens up the secrets of the universe, and teaches the love of God.

Reading circles are organized and libraries established in the societies and churches to encourage more extensive and fruitful reading. Space does not permit enumerating different types of reading circles. Much depends on how the readers themselves wish to organize. There may be a club made up of persons having similar reading tastes and habits. This club then buys a book each month. The secretary lists the names of the members in the back of the book, checks the names of those who have read it, and passes it on to another member. There may be a more elaborate plan including a review of the books read.

The list given here suggests some books which we hope the societies will find helpful. The books recommended for us with the approved studies each year as well as those listed for adults in the *Catalogue of the Woman's Division of Christian Service** will be another source for suggestions as to reading material.

As you plan, remember the young mothers in your church, the invalids, and others who may be confined to their homes. Share across denominational lines and with varying age groups.

May you and your fellow members have happy hours with books in 1953 and succeeding years, remembering that the purpose of all study is that you shall be filled with the love of God.

### Non-Fiction [1]

**Bainton, Roland, *Church of Our Fathers.*** New York: Scribner, 1948. $3.50.

**Bainton, Roland, *Here I Stand: A Life of Martin Luther.*** 1950. $4.75.

**Barclay, Wade Crawford, *Early American Methodism.***
Vol. I: Missionary Motivation and Expansion. 1949. $3.50.
Vol. II: To Reform the Nation. 1950. $3.50.

**Barnett, Albert E., *The New Testament: Its Making and Meaning.*** 1946. $2.50.

**Bartlett, Robert M., *They Dare to Believe.*** New York: Association Press, 1952. $2.00.

**Bewer, Julius A., *The Literature of the Old Testament.*** New York: Columbia University Press, 1933. $3.75.

**Bontemps, Arna, *Chariot in the Sky.*** Winston, 1951. $2.50.

**Bosley, Harold A., *A Firm Faith for Today.*** New York: Harper, 1950. $3.00.

**Braden, Charles S., *These Also Believe.*** New York: Macmillan, 1949. $6.00.

**Buttrick, George A., *Faith and Education.*** 1951. $2.00.

**Buttrick, George A., *Prayer.*** 1942. $2.75.

**Buttrick, George A., *So We Believe, So We Pray.*** 1951. $2.75.

**Chase, Mary Ellen, *The Bible and the Common Reader.*** New York: Macmillan, 1944. $3.50.

**Clark, Glenn, *The Soul's Sincere Desire.*** Boston: Little Brown & Co., 1949. $2.00.

**Colcord, Joanna C., *Your Community.*** New York: Russell Sage Foundation, 1947. $1.50.

**Craig, Clarence T., *The Beginning of Christianity.*** 1943. $2.75.

**Crowe, Charles, *On Living With Yourself.*** 1952. $2.50.

**Dodd, C. H., *About the Gospels.*** New York: Cambridge University Press, 1950. $1.00.

**Eddy, Sherwood, *You Will Survive After Death.*** New York: Reinhart, 1950. $2.00.

**Eleazer, Robert B., *Reason, Religion and Race.*** 1950. 75 cents.

**Ellenwood, James Lee, *It Runs in the Family.*** New York: Scribner, 1942. $2.50.

**Enslin, Morton Scott, *Christian Beginnings.*** New York: Harper, 1938. $4.00.

**Fénelon, Francois, *Christian Perfection.*** New York: Harper, 1947. $1.75.

**Ferré, Nels F. S., *Christian Understanding of God.*** New York: Harper, 1951. $3.75.

**Ferré, Nels F. S., *Pillars of Faith.*** New York: Harper, 1948. $1.50.

**Ferré, Nels F. S., *Strengthening the Spiritual Life.*** New York: Harper, 1951. $1.00.

**Fitch, Robert E., *The Kingdom Without End.*** New York: Scribner, 1950. $2.50.

**Fosdick, Harry Emerson, *Faith for Tough Times.*** New York: Harper, 1952. $1.75.

**Fosdick, Harry Emerson, *The Man from Nazareth.*** New York: Harper, 1949. $3.00.

**Fosdick, Harry Emerson, *Rufus Jones Speaks to Our Times.*** New York: Macmillan, 1951. $4.00.

**Garrison, Winfred E., *A Protestant Manifesto.*** 1952. $2.75.

**Gilkey, James Gordon, *Here Is Help for You.*** New York: Macmillan, 1951. $2.50.

**Hagedorn, Hermann, *Prophet in the Wilderness*** (Schweitzer). New York: Macmillan, 1947. $3.50.

**Hamilton, Mrs. Clarence H., *Doorway to a Happy Home.*** New York: Bobbs-Merrill, 1950. $2.00.

**Harkness, Georgia, *Prayer and the Common Life.*** 1948. $2.50.

**Harkness, Georgia, *The Modern Rival of Christian Faith.*** 1952. $2.75.

**Harkness, Georgia, *Understanding the Christian Faith.*** 1947. $2.50.

**Harner and Baker, *Missionary Education in Your Church.*** New York: Friendship Press, 1950. $1.25.

**Henry, Virgil, *The Place of Religion in Public Schools.*** New York: Harper, 1950. $2.50.

**Herman, Stewart Winfield, *Report from Christian Europe.*** New York: Friendship Press, 1953. $2.50. (Off the press March 1.)

**Hitotsuyang, Merrill Vories, *A Mustard Seed in Japan.*** California: Color Art Press, 1948. $1.00.

***Hubbard, Ethel Daniels, *The Moffats.*** New York: Friendship Press, 1952. $1.25.

**Jones, Rufus, *The Luminous Trail.*** New York: Macmillan, 1947. $2.50.

**Kelly, Thomas R., *A Testament of Devotion.*** New York: Harper, 1941. $1.00.

**Kepler, Thomas, *Credo.*** 1944. 50 cents.

**Latourette, Kenneth Scott, *These Sought a Country.*** New York: Harper, 1950. $1.75.

**Latourette, Kenneth Scott, *Tomorrow Is Here.*** Philadelphia: Friendship Press, 1948. $1.50.

**Laubach, Frank C., *Prayer—The Mightiest Force in the World.*** New York: Revell, 1946. $1.25.

**Leiffer, Murray A., *The Effective City Church.*** 1949. $2.75.

*Leiper, Henry Smith, *Blind Spots.* New York: Friendship Press, 1944. Paper, 75 cents.

Lillje, Hanns, *The Valley of the Shadow.* New York: Muhlenberg Press, 1950. $1.25.

Lindquist, G. E. E., *Indians in Transition.* Department of Publications, National Council of Churches, 1951. $1.00.

Luccock, Halford E., *Marching Off the Map.* New York: Harper, 1952. $2.50.

Luccock, Halford E., and Hutchinson, Paul, *The Story of Methodism.* 1949. $4.00.

Mand, Ewald, *The World Is My Home.* New York: Friendship Press, 1952. $1.25.

Marshall, Catherine, *Man Called Peter.* New York: McGraw-Hill, 1951. $3.75.

Marshall, Peter, *Mr. Jones, Meet the Master.* New York: Revell, 1949. $2.50.

*Mathews, Basil, *Forward Through the Ages.* New York: Friendship Press, 1951. $1.50.

*Mathews, Basil, *Livingstone — the Pathfinder.* New York: Friendship Press, 1950. $1.00.

Mathews, Basil, *Paul the Dauntless.* New York: Revell, 1943. $2.50.

Maynard, Donald M., *Your Home Can Be Christian.* 1952. $2.00.

McConnell, Francis J., *By the Way.* 1952. $3.50.

Miller, Basil, (editor), *Twenty Stories from Africa.* Grand Rapids: Sondervan, 1951. $1.50

Mills, C. Wright; Senior, Clarence; Goldsen, Rose, Kohn, *The Puerto Rican Journey.* New York: Harper, 1950. $3.00.

Morrison, Charles Claytons, *Can Protestantism Win America?* New York: Harper, 1948. $2.50.

Newton, Joseph Fort, *Everyday Religion.* 1951. $1.25.

Nichols, James Hastings, *A Primer for Protestants.* New York: Association Press, 1947. Cloth, $1.50; paper, 59 cents.

Ogden, Jess and Jean, *Small Communities in Action.* New York: Harper, 1946. $3.00.

Osborn, Alex, *Wake Up Your Mind.* New York: Scribner, 1952. $3.00.

Overstreet, Bonaro, *Understanding Fear in Ourselves and Others.* New York: Harper, 1951. $3.00.

Overstreet, H. A., *The Great Enterprise.* New York: Norton, 1952. $3.50.

Overstreet, H. A., *The Mature Mind.* New York: Norton, 1949. $3.50.

Pauck, Wilhelm, *The Heritage of the Reformation.* Boston: Beacon Press, 1950. $4.00.

Peale, Norman Vincent, *The Power of Positive Thinking.* New York: Prentice-Hall, 1952. $2.95.

Pittenger, W. Norman, *The Historic Faith and a Changing World.* New York: Oxford University Press, 1950. $2.50.

Poling, Daniel, *Faith Is Power—For You.* New York: Greenbury, 1950. $2.50.

Raymond, Ernest, *In the Steps of St. Francis.* New York: Kinsey, 1939. $2.50.

Richardson, Alan, *The Gospel and Modern Thought.* New York: Oxford University Press, 1950. $2.00.

Richardson, Alan, *A Preface to Bible Study.* Philadelphia: Westminster, 1944. $1.50.

Sabatier, Paul, *Life of St. Francis of Assisi.* New York: Scribner, 1927. $3.00.

Sanford, Agnes, *The Healing Light.* Macalester Park, St. Paul, Minnesota, 1947. $2.00.

*Smith, Richard, *Human Crisis in the Kingdom of Coal.* New York: Friendship Press, 1951. $1.25.

Sockman, Ralph, *The Higher Happiness.* 1950. $2.00.

Thomas, G. Ernest, *How to Live Your Faith.* New York: Revell. $2.00.

Tittle, Ernest Fremont, *A Mighty Fortress.* New York: Harper, 1950. $2.50.

Trueblood, Elton, *The Predicament of Modern Man.* New York: Harper, 1944. $1.00.

Trueblood, Elton, *Signs of Hope in a Century of Despair.* New York: Harper, 1950. $1.00.

*Springer, John McKendree, *I Love the Trail.* Nashville: The Parthenon Press, 1952. Paper, $1.50.

Underhill, Evelyn, *Light of Christ.* New York: Longmans, 1944. $1.75.

Underwood, Horace M., *Tragedy and Faith in Korea.* New York: Friendship Press, 1951. 50 cents.

Van der Post, Laurence, *Venture to the Interior.* New York: Morrow, 1951. $3.00.

Vester, Bertha Spafford, *Our Jerusalem: An American Family in the Holy City.* New York: Doubleday, 1949. $4.00.

Vining, Elizabeth Gray, *Windows for the Crown Prince.* New York: Lippincott, 1952. $4.00.

Warner, Esther, *New Song in a Strange Land.* Boston: Houghton Mifflin, 1948. $3.50.

Weatherhead, Leslie D., *When the Lamp Flickers.* 1948. $2.50.

Weatherhead, Leslie D., *Psychology, Religion and Healing.* 1951. $5.00.

Werner, Hazen, *Live With Your Emotions.* 1951. $2.50.

Werner, Hazen, *Real Living Takes Time.* 1948. $2.00.

Whiston, Charles Francis, *Teach Us to Pray.* Boston: Pilgrim Press, 1949. $2.50.

*Wood, Violet, *So Sure of Life.* New York: Friendship Press, 1950. $1.25.

## Fiction [1]

Aldrich, Bess Streeter, *A Lantern in Her Hand.* New York: Grosset, 1944. $1.50.

Asch, Sholem, *Mary.* New York: Putnam, 1949. $3.50.

Barr, Gladys H., *Monk in Armour.* 1950. $3.00.

Costain, Thomas B., *The Silver Chalice.* New York: Doubleday, 1952. $3.85.

Cronin, A. J., *Keys to the Kingdom.* New York: Grosset, 1945. $1.00. Bantam Books, 25 cents.

Eliot, George, *Romola.* Everyman's Library Series, 1948. $1.25.

Hersey, John, *A Bell for Adano.* Bantam Books, 25 cents; Modern Library (No. 16), $1.25; Knopf, 1944, $2.50.

Hersey, John, *The Wall.* New York: Knopf, 1950. $4.00.

Kossak, Zofia, *Blessed Are the Meek* (St. Francis of Assisi). New York: Roy Publishing Co., 1944. $3.00.

Morrow, Honoré Willsie, *The Splendor of God* (Judson). New York: Grosset, 1948. $1.50.

Paton, Alan, *Cry, the Beloved Country.* New York: Scribner, 1950. $3.00.

Robinson, Charles Lee, *Thirst.* New York: John Day Co., 1947. $2.75.

Runbeck, Margaret Lee, *Hope of Earth.* New York: Grosset, 1949. $1.50.

Saint-Exupery, Antoine de, *Flight to Arras.* New York: Harcourt, 1942. $3.00.

Saint-Exupery, Antoine de, *Wind, Sand and Stars.* New York: Harcourt, 1949. $1.75. Bantam Books, 25 cents.

Steinbeck, John, *The Moon Is Down.* New York: Viking Press, 1943. $1.75.

Turnbull, A. S., *The Bishop's Mantle.* New York: Macmillan, 1949. $3.00.

Werfel, Franz, *Hearken Unto the Voice.* New York: Viking Press, 1938. $3.00.

Wilson, Dorothy Clark, *The Brother.* Philadelphia: Westminster, 1944. $2.50.

Wilson, Dorothy Clark, *The Herdsman.* Philadelphia: Westminster, 1946. $3.00.

Wilson, Dorothy Clark, *House of Earth.* Philadelphia: Westminster, 1952. $3.50.

Wilson, Dorothy Clark, *The Prince of Egypt.* Philadelphia: Westminster, 1949. $3.50.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Unless otherwise indicated, these books are Abingdon-Cokesbury publications and may be obtained from The Methodist Publishing House serving your territory. Most of the other books may also be obtained there.

## STUDENT WORK

DOROTHY NYLAND, *Secretary*

# Preparing f

1953 is the designated year for secretaries of Youth Work, secretaries of Student Work, and secretaries of Missionary Personnel to attend the Jurisdiction Schools set up by the Woman's Division of Christian Service. The program that is now in the process of being planned will have the usual number of important features designed to give inspiration and information to all who attend. There will be certain aspects of the program, however, that will be aimed particularly at the work named above. One of these special features is to be a workshop on Counseling for Church Vocations.

Helping youth choose their vocations is one of the important responsibilities of the three secretaries named above in the local church, in the district, and in the annual conference. Vocational choice is one of the most important decisions that young people are called upon to make in their entire lives, and if church workers are to give wise counsel to the young people in their charge, it is certainly important for all of us to become as proficient as possible in this particular part of our job.

Furthermore, the Woman's Division of Christian Service, and the church at large, stands in need not only of an increased number of fine young men and women to assume positions of responsible leadership, but also young men and women of high quality and deep consecration. All of us need greater skill in placing the challenge of a church vocation before those young people who give the greatest promise of filling these positions with distinction. The workshop next summer will help all of us to become more skillful in helping young people at the point of vocational decision.

When we come to a meeting such as the Jurisdiction School and more specifically the Workshop, we shall find ourselves crowded for time. The Workshop will mean much more to all of us, and our study and discussions will progress more satisfactorily if all of us can make some preparation before coming to the Workshop. We shall be able to progress much faster together if all of us have obtained a few elementary ideas of what is involved in counseling for church vocations. We shall have a common understanding upon which to work, if the vocabulary of counseling is familiar to us. We shall be able to make greater progress if we are familiar with some of the basic resources. To this end we recommend the following books to you:

*Counseling for Church Vocations,* 3200-BC, H. W. Ewing, ed., 1950, 52 pp., 25 cents. This is a basic counseling manual prepared by the Interboard Committee on Christian Vocations for all adults workers with youth. It carries suggestions about counseling procedures, especially as these relate to church vocations. This is a *must* book.

*Helping Youth Choose Careers,* J. A. Humphreys, 1950, 48 pp. (SR), 40 cents. This booklet is part of a very worth-while series prepared by Science Research Associates for adult workers with youth. There are other booklets in the series that will be of great value to you in your contacts with young people. This one is especially pertinent for our Workshop next summer. It is aimed primarily at teachers and counselors outside the church but without any great difficulty you can adapt its suggestions to our church situation. It is an excellent companion for our manual, *Counseling for Church Vocations,* and should be a *must* on your list.

*Counseling Adolescents,* Hamrin and Paulson, 1950, 380 pp. (SR), $3.85. This is a good-sized book and much more ambitious than the two manuals listed above. However, anyone wanting a good background for counseling young people will certainly want to study this book. It may be available in your public library. The book is nontechnical in language, but technically sound in its approach to counseling adolescents. It does not promote any one counseling method but describes the values and limitations of all. It contains sample interviews that will be helpful to you. Again, this is a book that is prepared for the public school situation, but its contents are easily adapted to our church situation.

*God and the Day's Work,* R. L. Calhoun, 1943, 74 pp. (YM), $1.00. This is an excellent statement of a Christian philosophy of vocation that was prepared a few years ago for use with student groups. It emphasizes especially the fact that God is a creator, that creativity is a part of his nature, that creative work is part of God's activity. Work itself, because of this, is a divine activity. Work, as well as worship, is an expression of man's faith.

*Christian Faith and My Job,* Alexander Miller, 1946, 60 pp. (YM), 59 cents. This is another brief statement of a philosophy of vocation. It deals more particularly with the dilemmas Christians face as they try to act like Christians on the job. It also raises some questions about the motives of people in the process of choosing a job. This book also is slanted toward college students, but the adult will find it stimulating reading.

*Work in Modern Society,* J. H. Oldham, 1950, 62 pp. (GE), 85 cents. This small book is a report of a committee of the World Council of Churches that was given the assignment of preparing a statement on the meaning of work in

# e Workshop

*By* R. G. BELCHER

## YOUTH WORK

HELEN L. JOHNSON, *Secretary*

ociety today. This book is espe-ially interesting at the point where t analyzes modern attitudes toward vork and the reason for them. It lso contains a helpful analysis of he motives of people in choosing heir work. The entire report is timulating and is wholly pertinent o the purpose of the workshop next ummer. Any two of the three ooks last named are *musts* on your list in preparation for the Workshop next summer.

*Opportunities in Protestant Re-igious Vocations,* J. O. Nelson, 1952, 128 pp. (VGM), $1.00. From every standpoint this is a *must* book on your list. It surveys the entire field of personnel needs in Protestant circles. It contains an excellent discussion of the meaning of "call." This will be a basic guidance manual for a long time to come.

*We Have This Ministry,* J. O. Nelson, 1946, 93 pp. (YM), 75 cents. This booklet describes ten different vocations within the church. The title is somewhat mis-leading because it suggests the pastoral ministry only. Do not be deceived by this. This little vol-ume should be on hand when you are talking with young people about church vocations. It will help if you are acquainted with it before the Workshop next summer.

*Vocational Opportunities in Christian Education,* 83 BC, R. R. Powell, 1951, 28 pp. (EB), 20 cents. The only vocational monograph available specifically dealing with the field of Christian education. A *must* booklet on your list.

*There's a Job for You,* Ruth Ransom, 1946, 32 pp. (MM), 25 cents. This is also a *must* booklet. It describes a dozen different occu-pations on the mission field and is especially pertinent to the work of the secretaries of Youth, Student, and Missionary Personnel of the Woman's Division.

*Look at the Missionary,** Win-burn Thomas, 1947, 61 pp. (MM), 25 cents. This is also a *must* book-let describing the qualifications, preparation, and activities of the missionary in several different types of service. This booklet is a valuable resource in counseling young people, and it will help if you are acquainted with it before the Workshop next summer.

*Discovering Your Real Interests,* Kuder and Paulson, 1949, 48 pp. (SR), 40 cents. This is another booklet published by Science Re-search Associates. Although it is prepared primarily for use by young people, it will be helpful to the adult who is counseling young people. It should be available to place in the hands of the young per-son seeking help. This is one in a series of Life Adjustment Booklets.

*You and Your Mental Abilities,* Bouthilet & Byrne, 1949, 48 pp. (SR), 40 cents. Another Life Ad-justment booklet prepared prima-rily for the young person but also helpful to the adult who is working with young people. Both of these booklets are prepared with the pub-lic school situation in mind but are easily adapted to the needs of the church.

*Our World of Work,* Wolfbein & Goldstein, 1951, 49 pp. (SR), 40 cents. Another Life Adjustment booklet especially valuable from the standpoint of acquainting young people with the great variety of vo-cational opportunities among which they must choose today. This booklet is especially valuable from the standpoint of helping the adult to put church vocations in the total framework of personnel needs as seen by the young person.

*School Subjects and Jobs,* Lester J. Schloerb, 1950, 49 pp. (SR), 40 cents. Another Life Adjustment booklet prepared primarily for young people but also useful to the adult who is trying to help the searching young person discover the place where he can best invest his life. One would hesitate to put these four booklets last named on the *must* list, but all will be exceed-ingly helpful in counseling young people and an acquaintance with them before the Workshop next summer will be most valuable.

You may have noticed as you read the brief descriptions of these books and booklets that they fall into three groupings. The first three deal with the matter of coun-seling skill and of being proficient in helping young people in matters of vocational choice. The next three deal with the subject of a Christian philosophy of vocation and the relationship of religion to work. This matter is exceedingly important in vocational choice and is also basic to the counseling process in the church. The third group of books and booklets de-scribe vocational opportunities. These three areas of concern will compose a large part of the frame-work of next summer's Workshop. An acquaintance with these recom-mended materials will get us off to a good start. A more complete bibli-ography of materials can be obtained from the Interboard Com-mittee on Christian Vocations, Box 871, Nashville 2, Tennessee. A Vo-cations Packet containing sample copies of leaflet and booklet mate-rial describing the many and varied vocational opportunities in The Methodist Church can be obtained from the same source. All the books listed above may be obtained through The Methodist Publishing House serving your territory.

*Also available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

## CHILDREN'S WORK

*By* RUBY VAN HOOSER, *Secretary*

# Fourth Sunday

*By* EVELYN GREEN

**Miss Evelyn Green is a deaconess serving in the Central District of the Indian Mission Cooperative Work in Oklahoma. Leaders of children in additional sessions who are studying this month the emphasis, "American Indians and Human Rights," will be especially interested in Miss Green's story.**

It is Saturday morning; Nancy's heart beats in tune to her skipping feet. The red circle around the date on the calendar tells her that this is Fourth Sunday weekend. Soon mother, grandma, and Jim would ask her to hop onto the truck amid the boxes of food and dishes and the stacks of quilts. Nancy hurried to the box on the porch where Fuzz, the kitty, lay curled up quite unaware of any particular excitement. It would not do for Fuzz to stay home all alone, so Nancy scooped her up and tucked her safely in the far corner of the truck. A house door slammed; they were off.

The roads were not easy to drive over; mother drove cautiously, but the car would jolt over the large rocks and the many washouts. After considerable bouncing around they turned into the lane leading to the church house. The church was nearly hidden by the many trees and the camp houses. The truck came to a stop near the back door of the camp house No. 6. Everyone helped with the unpacking—food went into the kitchen which looked barren and dusty from four weeks of vacancy. The quilts were scattered around on the three beds in the second room of the camp house. At last free, Nancy ran out to join Jo, Kay, and Mary who had arrived earlier.

The day passed quickly; supper was over and the church bell called everyone to the church house. Nancy and her friends joined the adults during the sing-song, for they enjoyed singing their native songs and felt most important standing beside their parents. When the minister rose to talk the children slipped outside to play; it would be a long time before the others came out.

The breakfast bell sounded soon after the sun had risen next morning. All morning people continued to arrive for the church services until the building was filled. Many unfamiliar folks were invited to share the family dinner. Nancy didn't mind waiting until all the guests had been served, but she hoped they wouldn't eat her favorite part of the chicken. Anyway it was more fun to wait and eat at the second or third table with mother.

Two o'clock in the afternoon the bell rings to announce Sunday school. This time the singing is in English; the red-covered songbooks are used; occasionally there is a pianist, but more often the piano is not used. Nancy joins her classmates in camp No. 8 for the class. The boys scramble for the bench; the girls agree on the bed and the few chairs. Picture papers are handed out; the teacher talks about the pictures in English, then in Creek. Questions are asked; songs which were learned in Bible school are sung. After the class the Sunday-school superintendent says something about coming early next Fourth Sunday—on Thursday and staying until Monday morning—for Bible school. The ringing bell reminds them Sunday school is over until the next Fourth Sunday.

The adults will be busy with another church service so Nancy and her friends disappear for the rest of the day. As the sun hides behind the horizon, the truck lights flicker on and Nancy cuddles Fuzz closely—both glad to be headed home.


*Miss Henrietta Gibson says:*

**One of the annuitants of the Woman's Division of Christian Service wrote to the treasurer of the Woman's Division the following:**

**"Believing your Annuitant Bonds are a safe and good investment I find as an invalid it is a very good way of placing my savings for a dependable return and am now considering buying another $1,000.00 Bond. . . . I find the annuities are our most successful way of helping in the Lord's work."**

**For information regarding the Annuity Plan of the Woman's Division and a copy of the free booklet, *Annuity Dollars Make a Difference*, fill out the blank and send to:**

**Woman's Division of Christian Service, (MW)**
**150 Fifth Avenue, New York 11, N. Y.**

**Name** _____

**Street Address** _____

**City** _____ **State** _____

# LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
*7820 Reading Road, Cincinnati 37, Ohio*

**The Methodist Woman, $1.00 per year.**
**Combination with *World Outlook*, $2.30**

## On the Beam

FROM South Central Jurisdiction, district secretary of the Wesleyan Service Guild Brookhaven, Mississippi, has inued us with the following ostics under the caption, "Why Should Subscribe to the WORLD LOOK and THE METHODIST MAN."

RLD OUTLOOK is a missionary ournal.
church sponsors and endorses s articles.
gious inspiration and informaon are found in its pages.
g ago, it was recognized as an d in program planning.
ds of service and sacrifice of issionaries are delightfully told.
missionary World Service proram uses it as a planbook.
y in the entire missionary proram can be more easily realized.
usands of subscribers find it sential.
lers of our missionary moveent write articles for it.
of its accounts you get strength r service.
ers around the world become arer to you.
wing this publication informs u of vital activities in the oman's Division of Christian rvice.

METHODIST WOMAN is the icial organ of the Woman's Soety and Wesleyan Service uild.
s for any local situation may found in its pages.
y Guilder should endorse this blication by subscribing.

Millions of people around the world are represented in its copies.
Eyes of the world are on America for Christian leadership.
Take time to read about others who give their full-time service for Christ.
How wide is your heart? Does it have room only for your local interest?
Of special interest—you will find what your dollars do.
Do you know the quadrennial plans?
Is your Guild 100 per cent in subscriptions?
Supply Work—needs for missions are listed.
The suggestions for programs are always helpful.

We must not fail those who serve far and near.
Only $2.30 will pay for these two magazines.
Make a resolution today. Become a subscriber!
As editor, Mrs. Ruth Esther Meeker is doing an excellent job.
News of Home and Foreign Missions is told in stories and pictures.

From station DALY of the First Methodist Church, Wyandotte, Michigan, comes this "on the beam" message: "The local Woman's Society of First Methodist Church, Wyandotte, has 100 per cent subscribers to THE METHODIST WOMAN. This includes the local Executive Board with seven circle chairmen and the nominating committee. Fifty per cent of the above also subscribe, on a combination basis, to the WORLD OUTLOOK." Mrs. Daly, the secretary of Literature and Publications, adds, "The magazines are a great help to us as officers." A very fine report of rewarded effort on her part!

Indiana is on the right "beam" as the following thoughts of the need of others is expressed by Mrs. William R. Byers of Christ Methodist Church, Fort Wayne, Indiana.

"We need so much, you hear folks say,
We need so much, and need it today.
A bigger roof o'er head,
When some of God's children have no bed?
Plates for cakes or pie,
While Korean babies sickly lie?
Do we need coffee cups and pots,
When mission hospitals need serum and shots?
We are in need—but not that way;
We need to learn for what to pray.
We need to grow in Christian living
So we can be Christlike in our giving.
How do we grow in the Christian way?
Read THE METHODIST WOMAN day by day.
And then to get a broader view
Subscribe to WORLD OUTLOOK, too."

Dear Secretaries:

We are very grateful for the splendid work you are doing, especially for those "on the beam" secretaries, who always send the church account number, which appears on the Subscription Record Book; who return the white expiration cards, simply checking the type of subscriptions and sending remittance; who list new subscribers on the small green sheets and summarize *all* on the summary card. Your Society also calls you blessed when you list every subscriber in the Subscription Record Book to pass on to future secretaries. Also familiarize and promote all the literature of the Woman's Division which appears in the *Catalogue* and on the back cover of THE METHODIST WOMAN. We appreciate you and your important task. May God give you strength for each new day.

Cordially yours,
RUTH A. LONG

# Now Concerning Circles

By ERNEST R. CASE

***This is a pastor's personal interpretation of the value and place of circles. More articles on circles will appear in future issues.***

Article 1, Section 1 of the By-laws reads, "Membership in circles shall be revolving, subject to entire change of personnel (annually or biennially), at the time of the annual meeting." Obviously the purpose and value of this provision is that fellowship is broadened and experiences are shared.

Because officers have had difficulties in other years in lining up circle membership, it would seem to me that the following suggestions might be considered.

1. With the exception of the Wesleyan Service Guild, divide the Society into twelve sections by impartial lot. Then let each section or circle elect its own leader unless appointed leaders can be found ahead of time. *A Guide** indicates that leaders may be elected or appointed.

2. Once the section is drawn there should be no change, except for time or transportation considerations. Personalities, former contacts, blood ties, ability to work ought not to be considered. To the immediate rejoinder, "Well, Group A may get all the workers and Group B may get all those who are aged and infirm," I would respond, "Expect more money from Group A and more prayer from Group B. Both are essential." Certainly, conniving, subtlety in shifting from group to group, holding back and submitting names after groups are formed, is neither sportsmanlike nor Christlike.

I would also suggest, you see I am not mincing words, that all applications "with reason" for circle change should come before the entire Woman's Society prior to the granting of such an application. This public consideration might reduce the number of membership shifts, which, I understand, have plagued officers in the past.

3. Then, I would suggest that new members be assigned either to their own "New Members Group" or to the individual groups by the Committee on Membership according to some systematic plan. Under this plan no group would go out soliciting members for itself, but only for the Society as a whole.

4. Finally, I would emphasize as in other years that groups ou not to compete in making mon Rather, let them compete w themselves, endeavoring in e month to surpass the money ma the preceding month, if stimulus needed. It should always be ke in mind that the spiritual valu are more important than the mon tary values.

Well, in the words of Jepthah, have opened my mouth unto t Lord and I cannot go back." I a well aware that the effective, ha monious organization of many p sonalities into a number of worki groups involves all sorts of diffic ties, yet it can easily be effect when self-consideration is replac by church consideration.

## A Pastor's Message to a Circle

It is a pleasure to greet you as a unit of the Woman's Society of Christian Service! It is my earnest prayer that the coming year will be for you one of rich Christian fellowship and enthusiastic service.

If I were asked to evaluate the various ingredients which make for a successful circle unit, I would be almost as stumped as our grandmothers were when they were asked for a cake recipe. My grandmother's answer would have been, "Oh, put in lots of flour, then a dash of this and a bit of that. Mix well."

For a successful circle unit, put in lots of the Lord's spirit of kindliness, understanding, and helpfulness. Remember that your first loyalty is to Him. Paul said, "Work at everything you do with all your heart as work done not for men only, but for the Lord. Think of Christ as the Master you are working for." Although I am your pastor—you are not working for me; although two splendid women are your leaders—you are not working for them. Think of Christ as the Master you are working for!

To your loyalty to our Lord, add a dash of fun and a bit of blarney. Be able to laugh at failure as well as success. Never let anyone or any group give you cause for doub ing your own ability. Be confide In the words of the old gosp hymn, "You have a work that other can do." Your group has ce tain distinct talents from those any other group in the Woma Society of Christian Service in o church. Discover them. Then u them! Dare to be original! Th will strengthen the church.

Finally, as our grandmothe would phrase it, "Mix well!" L there be a friendly family spi within the circle. Let the circ promote a neighborly spirit with the larger society. Paul said, "L brotherly love continue." Had been writing to you he would ha said, "Let sisterly love continue Above all things, avoid competiti with other groups; but promote c operation.

These, then, are some of the i gredients that go into the maki of a truly consecrated circle Christian women. If you have badge or motto, I suggest that the three initials appear on it: C-C- They will stand for *Christ, Churc Cooperation.*

Ernest R. Case

* Available from Literature Headquarters, 7 Reading Road, Cincinnati 37, Ohio; or Distri uting Offices.

# Circles WORSHIP AND PROGRAM SUGGESTIONS

## Ambassadors for Christ

### "BLESSED ARE THE MERCIFUL . . . ."

*By* ELISA S. DE PASCOE

HYMN: "God Is Love; His Mercy ghtens" (*The Methodist Hym-*, No. 75, with tune of No. 62)

SCRIPTURE: Matthew 5:1-7

MEDITATION: Somewhere, I have d that the Sermon on the Mount he Grand Charter of the Com-nwealth of Heaven, and the itudes are the basic part of this nstitution.

ts first word is "Blessed." inly, the King of Heaven has ne to bless. Here is a kingdom ich is to secure the well-being all that belong to it; and not l-being only, but something far ond and above it: for "Eye hath seen, nor ear heard, neither e entered into the heart of man, things which God hath prepared them that love him."

Here is a kingdom in which race tinctions have no place, which es no account of territorial its, which makes no appeal to ce of arms or rights of conquest kingdom founded on character. n the heart of the Beatitudes is t one which is our topic for to-'s meditation: "Blessed are the rciful: for they shall obtain rcy." The same thought was g by the Psalmist centuries be-e: "With the merciful thou wilt w thyself merciful." (Psalm 25.)

Why "mercy," and not "love"? cause mercy is the first mani-tation of love. It is love applied the unworthy, to the needy, as love which God had for us en He gave His only begotten for our redemption.

Mercy, once we have repented of sins and accepted Christ as our viour, looks up to heaven and fills the conditions for God's rcy to be shed abroad in our hearts, and looks down to earth to our fellow men and establishes a new social order of compassion, good will, love.

Mercy, in its quintessence, moved our Saviour and Lord. "When he saw the multitudes, he was moved with compassion on them. . . ."

PRAYER: O merciful God, Thine essence is love, Thou art the Fountain of love. Grant that we may love Thee with all our heart, soul, strength, and mind and our neighbours as we love ourselves. In the name of our compassionate Saviour, we ask it. Amen.

HYMN: "There's a Wideness in God's Mercy" (No. 76)

**PROGRAM SUGGESTIONS: (Tailor this presentation to fit your group.)**

***Idea*: A tea party to meet the Crusade Scholars (pages 8-14).**

***Participants*: Mrs. Frank G. Brooks, a hostess or two, the members present, and at least three members representing Crusade Scholars.**

***Presentation*: Let the group engage in conversation for a few minutes. Then the woman representing Mrs. Brooks arrives. A hostess introduces her and asks her to speak.**

**Mrs. Brooks gives the gist of the messages on pages 3 and 15. The Crusade Scholars then enter the room. A hostess leads Mrs. Brooks to the tea table where she pours during the rest of the program.**

**In a casual, natural way while the women are sipping tea, the hostesses begin asking the Crusade Scholars the usual questions—"Where are you from?" "What are you studying?" "What do you intend to do?" Those representing the scholars answer (see pages 8-14).**

**This flexible outline has possibilities for putting over information. That is the main point. If there is time, add the following:**

***Commitment Day*: If the church observes Commitment Day, the secretary of Christian Social Relations and Local Church Activities should have a word to say concerning that. She should urge the women to read the article, "American Womanhood and Alcohol."**

***Read the Letter* to circles in closing.**

## Foreign Recipes . *Collected by* MRS. PAUL DEATS, JR.

**PHILIPPINES**

**ADOBO**

| SERVINGS For Five | For Fifty | |
|---|---|---|
| 1 | 4 | CHICKENS OF ABOUT 3 POUNDS EACH —CUT INTO 10 SECTIONS EACH, USE LIVERS AND GIZZARDS ALSO |
| ¾ POUND | 6 POUNDS | CALVES LIVER—CUT 2 INCHES LONG, 1½ INCHES WIDE |
| ¾ POUND | 6 POUNDS | PORK SPARE RIBS—CUT 2 INCHES LONG, 1½ INCHES WIDE |
| 1 TABLESPOON | ¾ CUP | CIDER VINEGAR |
| ½ CUP | 4½ CUPS | WATER |
| 2 TEASPOONS | ½ CUP | SOY SAUCE |
| ½ | 4 | BAY LEAVES |
| ½ | 3 | GARLIC BUDS |
| TO TASTE | 4 TEASPOONS | SALT |
| TO TASTE | 3 TEASPOONS | PEPPER |

**Put pieces of chicken and spare ribs together in a large bowl. Mix vinegar, water, soy sauce, bay leaves, garlic, salt, and pepper. Pour over meat, seeing that it is well covered with the liquid mixture. Let stand for about two hours. Then cook in covered container until tender.**

**Add calves liver and continue cooking about 10 minutes longer. The liver will become tough if cooked too long. Drain.**

**Drain liquid and save. Grease frying pan with a little lard and brown drained spare ribs. Remove ribs, then brown chicken, and lastly the liver. Put back all together into original cooking pan, add liquid and let boil down until liquid thickens to sauce. Serve with hot boiled rice.**

**Leche Flan (Native custard)**

| SERVINGS For Six | For Fifty | |
|---|---|---|
| 5 | 40 | EGG YOLKS |
| 1 | 8 | EGG WHITES |
| 5 TABLESPOONS | 2½ CUPS | SUGAR |
| 1 CUP | 8 CUPS | WATER |
| 1 CUP | 8 CUPS | EVAPORATED MILK |
| ½ TEASPOON | 4 TEASPOONS | VANILLA |
| 1 TEASPOON | 8 TEASPOONS | FINELY GRATED LEMON RIND |
| 1 CUP | 6 CUPS | WHITE SUGAR TO CARMELIZE FOR PAN COATING |

Coat sides and bottom of pan with carmelized sugar. Beat together lightly the yolks, whites of eggs with the sugar. Add milk and water gradually. Strain the mixture and pour into pan now coated with carmelized sugar. Cover.

Place this pan inside a larger pan half filled with water and bake until mixture has become firm. Remove custard carefully from pan after it has cooled by having been turned upside down on a platter. The carmelized sugar coating will have melted and serve as a sauce.

Menu:

Salted Peanuts

Adobo — Boiled Rice

Mixed tossed fresh vegetable salad — Boiled green beans sauteed with sliced onions and soy sauce

Leche Flan

From Mary L. Deam of the Mary Johnston Hospital in Manila, Philippines. Actual recipes worked out by "one of our graduates who has become very successful as a caterer. She at one time was the dietitian in the hospital."

**INDIA**

**CHICKEN PULLAO**

| SERVINGS For Six | For Fifty | |
|---|---|---|
| 1½ CUPS | 12 CUPS | RICE |
| ½ CUP | 4 CUPS | CHICKEN FAT |
| ½ CUP | 4 CUPS | RAISINS |
| ½ CUP | 4 CUPS | ALMONDS |
| 2 | 16 | MEDIUM-SIZED SLICED ONIONS |
| 6 | 4 DOZEN | WHOLE CLOVES |
| 2 | 16 | CARDAMONS |
| 1 | 8 PIECES | OF CINNAMON BARK |
| 3 POUNDS | 24 POUNDS | CHICKEN |
| SALT TO TASTE | | |

Stew chicken and strain the stock. When cold, remove fat and chop chicken. Melt chicken fat and fry onions. Remove onions and fry raisins. Remove raisins and fry almonds.

Fry rice about 15 minutes, stirring often, adding more fat if necessary. Pour stock over rice and let boil over slow fire. Add salt, cloves, cinnamon, cardamons. When rice is done, add chicken. Then quickly stir in onions, raisins, and almonds. Serve hot.

(A chutney of mixed pickles, tomatoes, onions, green chillies chopped together is good with this pullao.

From Dr. Edith Lacy at Suvarta Hospital, Dhulia, West Khandesh, India.

**Missionary Briefs — Contin**

## RECOGNITION

**The Revised Standard Versio**

Pfeiffer Junior College, Mi heimer, N. C., joined many gr across the nation in a program recognition for the *Revised Sta ard Version of the Bible.* On S day, September 28, 1952, a matic worship service, "The B Through All of Life's Activiti was presented at the church-sc hour. At the vesper service, sound movies were shown: " Book of Books," portraying making of a Bible, and "The B for the World of Tomorrow," senting the history of the B and its influence on the worl today.

The publication date of the version, September 30, 1952, appropriately observed at Chapel hour. Professor Li Whiston of Catawba College, Sa bury, North Carolina, spoke "Why a New Version of the Bib Following his message, Miss J Caldwell, president of the Un Christian Organization, on be of the organization, presente copy of the *Revised Standard V sion* to the college.

During the week, an exhibit featured in the Religious Activi Room. Facsimile pages from early English Scripture editi were on display. One poster, pared by the Director of Relig Activities, attracted considera attention. Over a period of t she had saved clippings from ne papers and magazines which tained allusions to the Script Among the clippings were t references: "Nevada David R McCarran's Goliath"; "Harri the Architect," "Some Mary, Mostly Martha," and Gen Eisenhower delivers his message "handed down from Mount Sin

Throughout the week the B classes were devoted to instruc on "The History of the Eng Bible." The campus is more Bi conscious than ever before.

*(Continued next page)*

Missionary Briefs— Continued

## BIBLE SCHOOL

**outhern Rhodesia**

Last year we had eight Bible chools. Many people were strengthned and others were converted uring and after the schools. Mothers went home filled with the Holy Spirit and led others to Christ. ittle children learned Scripture nd many gave their hearts to esus.

Mr. and Mrs. Murfree have been ppointed to travel over the conerence teaching stewards and local preachers in Bible classes and holdng evangelistic meetings.

Dr. Clara Nutting, a doctor ransferred from China, teaches ealth and hygiene in our Bible chools for women. . . .

I have just returned from a Cenral Conference in the Belgian Congo. There were sixty delegates n attendance, both African and missionary, lay and ministerial. In he women's committee meeting, Mrs. Chitombo reported on women's work in Rhodesia, and among other things she told the story of the Bible-school activities. It was voted to begin Bible schools in the other four conferences of this Area (Angola, Mozambique, Central, and Southern Congo) and to name them "Bible Institutes" with the following objectives:

**(1) Bible study.**

**(2) To bring love, unity, power, and Christian fellowship.**

**(3) To circulate materials to help in women's and girls' meetings.**

**(4) To help women and girls to find their true places in the life of the church.**

**(5) To teach how to lead people to Christ, and to go out to serve others actuated by the Power of the Holy Spirit.**

A plan was also worked out whereby Bible helps and Christian literature could be exchanged so that these institutes would be truly a connectional church enterprise.

—Lulu Tubbs

# FOUNDERS' DAY AT SCARRITT COLLEGE

*By* THEODORE O. YODER

The first celebration of Founders' Day at Scarritt College for Christian Workers was held on Friday, November 21, 1952. The culminating event of the day's activities was a drama-pageant portraying significant experiences in the life of Miss Belle Harris Bennett, of Richmond, Kentucky, whose 100th birthday anniversary is being commemorated this year. It was in Miss Bennett's heart and mind that the idea of a school for the preparation of women missionaries of the Methodist Episcopal Church, South, was first conceived. Rallying to her leadership, the members of the Woman's Foreign Missionary Society[1] succeeded in establishing Scarritt Bible and Training School in Kansas City, Missouri, September, 1892. In order to meet the broader needs of the church for young men and women who would devote their lives to the unordained ministry, it was decided to move Scarritt to Nashville and reorganize its curriculum. It was in 1924 during the presidency of Dr. J. L. Cuninggim that the move was made and the name changed from Scarritt Bible and Training School to Scarritt College for Christian Workers. Scarritt is a co-ordinate member of the University Center of Nashville which includes George Peabody College for Teachers and Vanderbilt University.

Among the out-of-town visitors participating in the first celebration of Founders' Day at Scarritt College were: Miss Elizabeth Collins, Richmond, Kentucky, grandniece of Miss Belle Harris Bennett; Mrs. C. S. McMeekin, Lexington, Kentucky, treasurer of the Woman's Society of Christian Service of Kentucky Conference; and Miss Mabel K. Howell, professor emeritus of missions, now residing in Asheville, North Carolina. The following alumni also were here from out of the city: Miss Emma Burris, executive secretary of the Bureau of Social Welfare of the Woman's Division of Christian Service, New York; Miss Martha Almon, deaconess engaged in rural church work in North Alabama Conference; Miss Jean Buchanan, director of children's work, Peachtree Road Methodist Church, Atlanta, Georgia; Mr. and Mrs. Melvin C. Buckingham, Christian education staff members of Grace Methodist Church, Atlanta.

**Miss Belle Harris Bennett**

Up to November 20, college authorities had received word that celebrations were being planned in Southern Rhodesia, Malaya, Philippine Islands, Mexico, and Puerto Rico. Special meetings were held in seventeen cities in the United States.

[1] The Woman's Missionary Council was not organized until 1910.

## IN MEMORIAM

**Miss Claribel Winchester, retired deaconess, who resided at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, passed away on November 2, 1952, following an illness of six months. Miss Winchester was graduated from Lucy Webb Hayes National Training School, Washington, D. C., in 1913 and was retired from active service in 1931. She served in the North-East Ohio, Genesee, and West Virginia Conferences as a deaconess. Upon retirement, Miss Winchester acted as hostess of the Fenton Memorial Deaconess Home, Chautauqua, New York, during the summers of 1931-1939.**

# PERSONALS

On the evening of October 9, 1952, all Brazil was listening to the voice of a Protestant missionary. It was the occasion when Miss Eva Louise Hyde, almost on the eve of her retirement as the principal of Bennett College, was signally honored. That night she received the coveted "Honor to Merit Award" given by the Standard Oil Company of Brazil:

"To those who by their lives have become examples to others; who in offices or laboratories have dedicated themselves to work for the benefit of humanity; who, marked by the spirit of renunciation and sacrifice, extend their hands to those in danger or despair; . . . who have received high place in the estimation of society. . . ."

Miss Hyde is one of the few people, not citizens of Brazil, who have ever received this honor.

Uncounted listeners waited for this program, now famous all over the country. In Rio de Janeiro eight hundred friends poured into the auditorium of the Rio Radio Center. There was music, a dramatic sketch depicting characteristic incidents in Miss Hyde's life, especially the part she had played in developing education for women in Brazil, and then Miss Nize Cardosa, member of the Bennett College faculty, and Miss Hyde herself stood before the mike. As Miss Cardosa began, the listeners all over Brazil heard this graduate of Bennett speak earnestly and affectionately of the woman to whom many girls of this country owe so much. Through thirty-seven years of Miss Hyde's devoted service almost five thousand girls have studied at Bennett. Today they are scattered over Brazil, serving in many ways.

Beyond the line of duty to her institution, Miss Hyde has been a valued member of the Rio community, serving in such organizations as the Educational Council of Brazil and the Cultural Institute. Some years ago she helped to found the Council of Private Educational Institutions where representatives of many nationalities and religions, including both Catholic and Protestant, meet to discuss the current problems of education in Brazil.

At the end of the program Brazilians heard Miss Hyde, speaking in Portuguese:

". . . In a few days I shall return to my native land. I hope there to be of service to the country which has received me so courteously and hospitably during so many years—my beloved Brazil. If any words of mine, spoken or written, can augment the friendship which exists between the two countries, I shall be satisfied. . . . I shall always hold great regard for Brazil and the Brazilians."

• Miss Margaret Billingsley, executive secretary for Japan, Korea and the Philippines, will sail on the "Talleyrand," Barber Line, January 28, to Manila. After covering her field of work during March, April, and May, she expects to visit mission stations in Sumatra, India, Pakistan, and countries of the Near East. Miss Mary Evans, retired missionary from the Philippines, is assisting in Miss Billingsley's office.

• Mrs. Soochin Chan Kim, who has been studying at Scarritt College for Christian Workers, has recently sailed for Korea. She will be returning to Ewha College.

• Mr. DeWitt Hyde, newly-elected Congressman representing the Western Maryland Congressional District, was a member of the Swartzell Methodist Children's Home family in his boyhood. This home, a project supported by the Baltimore Conference Woman's Society of Christian Service, is located in Washington, D. C.

• Miss Esther McCoy of Laramie, Wyoming, having served at our Lavinia Wallace Young Community Center for the past four years, is coming "outside" for a three-months' furlough.

• Miss Ruth Gress, social worker with the Chinese, Filipinos, and Koreans in the San Francisco area, directs the work of volunteers from churches in teaching English to the Chinese women who came to our country as brides of servicemen.

• The Rev. and Mrs. Herbert Chenoweth are happily associated in the work of Esther Hall, Chicago, where Mrs. Chenoweth is director of the home for young business women.

• Miss Pansy Griffin, formerly China missionary, has recently joined the staff of Thoburn Terrace Alhambra, California, as assistant to the superintendent.

### In Memoriam—Continued

**Miss Willia Duncan, retired deaconess, died of a heart attack on November 8, 1952, at the home of her sister, Miss Emma Duncan, Maceo, Kentucky. Miss Duncan was graduated from Scarritt Bible and Training School in 1922 when it was located in Kansas City, Missouri. She served Centenary Church, St. Louis, from 1922-29. From 1930-1947, the year of retirement, Miss Duncan did settlement work in Tennessee at Centenary Institute, Nashville, and Wesley Institute, Memphis.**

# MALAYA UNIT

### World Federation of Methodist Women

Miss Fang Chee Goek, president of the Woman's Society of Christian Service in the Malaysia Chinese Annual Conference, passed away July 15. A Bible woman at Telok Ayer Chinese Methodist Church, Singapore, since July, 1934, Miss Fang had come to Singapore from Amoy as a war refugee in May, 1938, and had taught in the Chinese Kindergarten School.

Miss Fang had planned to accompany Miss Helen Loomis, president of the Malaya Conference Woman's Society of Christian Service, on a tour of the Federation.

Miss Helen Loomis, accompanied by Miss Ann Stenning, of the Trinity College Kindergarten, sailed from Singapore in early July and docked at Penang for a tour of women's groups all the way down from the Peninsula. Stops and addresses were made at Penang, Taiping, Ipon, Sitiawan, Kuala, Lumpur, Klang, Seremban, and Malacca.

Miss Loomis left Singapore by air in late August for a visit to Burma, at the invitation of the Woman's Society of Christian Service in that country. She returned to Singapore for the opening of the September term of Trinity College.

# Books to Read

**HOUSE OF EARTH, by Dorhy Clarke Wilson. (The Westinster press, $3.50)**

A skillful blending of descripve details, characters warm and al, and a sympathetic depiction Indian feelings toward freedom ake this an exciting and signifint book.

Mrs. Wilson has recreated India all its physical and emotional chness. She has shown keen inght into the "why" of Indian haracter and action. She has built ithin the framework of a novel clear bridge of understanding beveen the western world and its stern brother.

Roshan is a high-caste Hindu, orn in a small village and surounded by centuries-old customs, perstitions, and an orthodox rahmin family. From the time of s birth till his final decision to arry an outcaste, his curiosity nd questioning nature never allow m to be comfortable with the acpted way of life. His struggles, s friendship with a village misonary, his growth beyond the ounds of village life and caste befs are all set against the backround of a changing, rebellious ndia. The violent riots only mbolize the new progressive eas that were challenging old abits.

It is significant, however, that oshan finally turns his back on e city and returns to his village become a doctor, marry the girl e has really loved, and accept this range Christian religion which he ad unconsciously followed in acon even before his acceptance. he author indicates that it is in *is* way of life that thinking men n help India and India can help rself.

Mrs. Wilson has a love for India at is contagious. The reader is rtain to catch it.

Readers will remember that rs. Wilson wrote a series of articles on India for THE METHODIST WOMAN following her trip to India where she went to gather material for this book. *Reviewed by Beth Clemes.*

**HAPPY FEET, by Clarice Foster Booth. (Exposition Press, $2.50)**

This is a book of lighthearted verse for children, written from the child's point of view. The poems skip and laugh through the pages. Young readers will love to read and reread the book.

Mrs. Booth has caught the delicate feelings of a child responding to the world around him. In the poems about religion and God, the author has expressed the unique mixture of awe and familiarity of a child. The rhymes are smooth, flowing as naturally as a spoken narrative. Reading the book out loud would get the best response.

Although HAPPY FEET is marked for ages 4-8, most of the verses would be difficult for a four-year-old. The age range six to nine would seem to be more accurate, although any age limiting is artificial to an extent.

*Obligation,* a poem by Mrs. Booth, appeared in the April, 1952, issue of THE METHODIST WOMAN. *Reviewed by Beth Clemes.*

**TOWARD LASTING PEACE, by United Church Women. (National Council of the Churches of Christ, 75 cents)**

The problem of peace grows more acute as the world shrinks. Widely dissimilar cultures are thrown into close contact. Yet fear still paralyzes action and makes minds stubborn and intolerant.

The imperative need now is for active reconstruction, positive programs for world peace such as the one carried on for several years by the United Church Women. Their strongest belief is that peace must be created by individuals, but it takes *every* individual to make lasting peace. Twelve women, leaders in their own fields and in this program for peace, have written essays for this book. They give realistic, specific, and bold advice on how peace can be created in their field—the family, the church, the creative arts, government, education, civic responsibility, and others. The writers have been selected carefully. They are all qualified, but beyond this they have caught a spirit of urgency, of vigor, and hope.

The study and discussion questions at the end of each chapter change attitudes and lead to action. The book should be valued far beyond its size by every pastor, discussion leader, or teacher. *Reviewed by Beth Clemes.*

**I LOVE THE TRAIL,* by John McKendree Springer. (Published by The Parthenon Press, $2.50, cloth; $1.50, paper)**

In this sketch of the life of Helen Emily Springer, by her husband, Bishop Springer, the reader is given the privilege of walking down the years with a woman of great consecration and devotion to the cause of making Christ known in Africa. It is a witty saint who is pictured, but a very real saint, the radiance of her spirit shedding the light of Christ's love about her whether along the thousands of miles of African trails which she and the bishop traveled or in the mission stations where many thousands of native Africans came to know and love her as "Mom" Springer. She had spiritual poise and power.

The writing of this book was a labor of love on the part of the bishop. The pages unfold a history of the founding of Methodist missions in the Belgian Congo, and are well illustrated. There is a lovely appreciation by Dr. Georgia Harkness as well as an introduction by Dr. Eugene L. Smith. The book provides excellent supplementary reading for the study course on Africa. *Reviewed by Mary W. Blake.*

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

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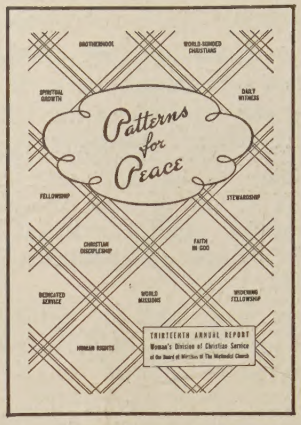


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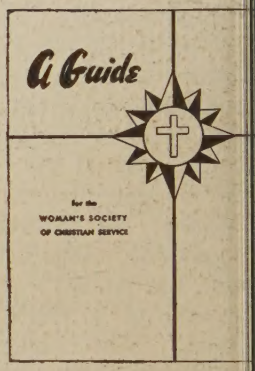
## OFF THE PRESS

**Home Missions Diorama.** A Three Dimensional Look at Missions. An unusual pictorial review of the work of the Home Department of the Woman's Division of Christian Service. A worship service and bibliography are included. 50 cents. (We regret that this publication has been delayed, since it was announced on the December back cover.)

**Why Bother?** Leaflet on Student Work. Reasons for having an active, alert student secretary in the local church. Free for postage.

**Making the World Church a Part of Family Life.** A pamphlet with illustrations, designed to give practical suggestions of ways by which the World Church can be made understandable to young people so that they will give concerned support. 5 cents; 25 for $1.00.

**A Guide, 1952-1956.** Duties of officers and standing committees. Information on organization and administration. 25 cents; 10 for $2.00.




**Handbook for Christian Social Relations and Local Church Activities, 1952-1956.** Directions and methods of work. 25 cents.

**The United Nations Worked for Peace in 1951-52.** Accomplishments of United Nations during past year. Free for postage.

**Official Correspondents of the World Federation of Methodist Women Units.** Free for postage.

**Charter of Racial Policies.** Small, 11 by 16 inches 3 cents each; 25 for 40 cents.

**Large Poster on Racial Policies Charter.** In color 15 cents.

**Let Thy Voice Rise.** A service of intercession A booklet designed to make intercessory praye more real and vital. 15 cents.

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